

Baptifmal
BONDS
RENEWED.

Being fome Meditations up-
on PSALM, 50. 5.

By O. H. M. A. Minister of the
Gospel.

*Zech. 9. 11. As for thee also, by the
Blood of thy Covenant, I have sent
forth thy Prisoners out of the Pit,
wherein is no Water.*

L O N D O N,

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BONDS

RENEWED

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1900



THE
EPISTLE
TO THE
READER.

To all Christians who Hope
and Desire to stand firm,
to their Baptismal Bond
to the End,

*Grace, Mercy and Peace, from God the
Father, God the Son, and God the
Holy Ghost.*

Dearly Beloved in the Lord,

I*T is the transcendent design of infinite
Grace, to reduce fallen Man into
Relation to God : All the persons of
the Sacred Trinity Act their peculiar
parts in this Blessed contrivance ; and a*

The Epistle

Psal. 113. 6.

Phil. 2. 7-8.

Joh. 3. 8.

line of love runs through the whole Transaction : God the Father humbleth himself to behold the things in Heaven and in the Earth : God the Son took the form of a servant, and humbled himself even to death : God the Holy Ghost as the gentle Wind, that bloweth where it listeth breathes spiritual Life into dead souls and fits them for Heaven. What is this sorry creature called Man, that God should thus concern himself for him ? He was not at such charges for the fallen Angels, there was no stop in their fall from the highest Heavens to the lowest dungeon of Hell : But God remembered man in his low Estate because his Mercy endureth for ever. The flaming sword in the Cherubims hand, is turned into a Pastoral staff in the hand of the Angel of the Covenant, the guard to prevent Entrance, is a guard to secure the Enterers. The bloody way is turned into a Milky way : The old death-bringing way is turned into a new and living [yea Life-giving] way : A Causey is raised up, a blessed Bridge, whose foundation is the Cornerstone which the Builders refused, to carry the Traveller to Zion over the gulf

to the Reader.

of Gods wrath : yea a Chariot paved with
love to convey the daughters of Jerusalem
swiftly, safely and easily to Heaven : The
vail of Christs humanity being rent, hath Cant. 3. 9, 10;
rent the vail of the Temple, so that poor Hab. 10. 19, 20.
Gentiles that stand afar off in the outer
Court may look upon and enter into the
Holiest, and be kindly entertained in the
presence Chamber : It is Gods kindness
and Christs Office to reveal this contri-
bution to the sons of men : The sealed Book
yea, the Temple of God is opened in heaven;
Gospel grace is tendered, sinners are invi-
ted to lay hold on this Life, but all would
be in vain except the Holy Ghost make
particular application to souls of all that
rich Grace that was in the heart of the
Father to bestow, and the Benefits which
the blood of the son purchased : This be-
doth by working the saving Grace of ap-
propriating Faith, by which all things
communicable become the Christians by
present legal Title and Eternal possession :
Faith is a personal grace and brings in
personal gains : Hence is it said, That the
Just shall live by his Faith, not anothers. Hab. 2. 4.
Every man must have a Faith of his own,
we cannot be justified or saved by proxy :

The Epistle

1 Job. 5. 4.

Act. 15. 9.

Gal. 5. 6.

Zech. 12. 10.

2 Pet. 1. 5.

Prov. 31. 29.

Rom. 11. 20.

Eph. 3. 12.

Eph. 2. 8.

Gal. 3. 26.

Eph. 3. 17.

The Scripture gives great Encomiums of the grace of Faith, Faith is the Captain grace, other Graces militate under its Ensign, Faith overcomes the world, purifies the heart, works by love, produceth Gospel Repentance: It is that first link in the golden chain of Graces to which the rest are tyed; the mistress in this Virgindance. All the Graces (like Solomon's Virtuous Woman) have done worthily, but faith excells them all. It is as the Sun among the Planets, the He-Goat in the Flock; by Faith we stand, by Faith we have access to God, by Faith we are saved: And though love hath the prelation in point of duration, yet we apprehend by Faith, that we may enjoy by Love: Faith conquers on Earth that love may triumph in Heaven: But there is no Act of Faith whereby it becomes more glorious then this of uniting the soul to God for we are all the children of God by Faith in Christ Jesus, we are justified by Faith, Christ dwelleth in the heart by Faith. As Our Lord Jesus is the blessed Ligament to unite God and Man, so Faith is the Bond that joyns Christ and the soul, this it doth as receiving Christ.

Christ

to the Reader.

Christ is the enriching treasure, Faith is Joh. 1. 12
the hand that receives it. Our Lord Jesus
dischargeth the debt, Faith accepts the
pardon, pulls off the seal from the cancel'd
Bond: Christ is the Robe, Faith puts
him on. The infinitely wise God chose
this Grace of Faith to justify sinners, as
fittest to secure the glory of his Free-grace,
as that which excludes boasting in man, Rom. 3. 27.
God chose this Grace of Faith to stand so
near him, as that with which he could best
trust his honour in the justification of a
sinner: It honours God, God honours it;
it comes with an empty hand, yet fills the
Soul: This grace maketh us poor in our own
sight, rich in God, as it strips the sinner
of the impure rags of his own Righteous-
ness, and clothes him with the spotless
robes of the Righteousness of Christ. I
may say of it, as the Apostles of themselves,
as poor yet making many rich: The true
riches consist in being rich in faith: Oh Jam. 2. 5.
happy Soul that hath this Merchant-ship, Prov. 31. 14.
that bringeth food from afar, this indeed
brings in succours, supports, supplies, and
abundant satisfaction: Happy man that
hath this heavenly herb growing in his
Garden! for this is the Still that waters

The Epistle

Heb. 11. 46.

Melch. Ad. in
vit. Crho. pag.
197.

*all other gracious Plants: Happy that man
that hath this hand of Faith, which turns all
it toucheth into Gold! All Creatures (as
one saith) are as Bullion, but Faith in the
Covenant sets heavens stamp on them, and
so makes them currant to us: Yea I may
adde, that all our duties are dross and
counterfeit, unless they come to God with
the stamp of Faith in Christ upon them,
for without faith it is impossible to
please God: Now what is believing, but
a taking hold of the Covenant? This, this
is the proper work of Faith, it hath two
hands, by one it receives God, by the
other it gives it self to God, both these
make an intire Faith, if either be wanting
the soul is lame, and hath nothing to do
with the Covenant or the Promises: Oh
but, say you, my hand is weak if not lame,
I say is it the hand of faith, by Scripture-
description? then it receives the offered
gift and proper object. Cruciger dying,
said, [invoco te quanquam languidâ &
imbecillâ fide, sed fide tamen,] I call
on thee, though with a weak and languishing
Faith, yet notwithstanding a sincere Faith:
this grain of mustard seed shall become a
flourishing Tree: This bruised reed shall
be*

to the Reader.

be a strong staff to support thee in thy journey to Heaven. There's nothing the devil ^{1 Thes. 3. 5.} envies and tempts Gods children so much ^{Eph. 6. 16.} about, as in this of faith, and there's nothing so fit to quench his fiery darts, as this shield of Faith, and this must be used above all other graces, as the top-grace: And yet there is no grace, the sincere believer doubts the truth of, or fears a defect, in so much as in his acting of faith: How oft doth the Christian cry out with tears, Lord I believe help thou my unbelief? And what pains have Godly Ministers taken with doubting souls to satisfy them and comfort them concerning their Faith? Now I am verily perswaded that this solemn personal covenanting with God would be an effectual cure of all those jealousies: For as a Christians relation to God is made up by this, so the frequent renewing of it, and due reflection upon sincerity in it, will give the covenant-er a prospect of his good estate God-wards, for what is covenanting but the renewed actings of Faith, and frequency of the acts, both strengthen and evidence the habits: it hath been said that the Christian must repent till he know he repents: Love
● God

The Epistle

God till he knows he loves God, and so believe till he know he doth believe; many walk in darkness and disquietness for want of understanding or considering the terms of the New Covenant; or not conceiving what that Faith is that contracts or carries on this covenant-relation: Thou canst not but say, there have been special seasons of the out-goings of thy soul to God, and breathings after union with Christ: Many a time hast thou purposely set apart for conversing with thy best Friend, taking him as thy God, and devoting thy self afresh to him: And what is this but covenanting? And what wilt thou call this but the acting of faith? They are equivalent: Canst thou not truly say as Pellican [Jesum meum desidero, quam latus cum invenero! quam felix cum tenuero] I desire my Jesus, how glad am I when I find him? How happy am I when I hold him? Yea, you'll say, but I lose my Lord, I answer, but thy Lord will not lose thee: This covenant-relation is strongly maintained by the Lord of Life, and thy business is frequently to renew thy repentance, actions of faith, and plighting thy troth again in renewing thy covenant,
with

to the Reader.

with that God who hath promised to heal
thy back-slidings.

This is the design of this Treatise, to
bring souls into covenant with God, to
keep them in it, and clear it up to them
that they are within this blessed Bond of
the covenant: I had a private call to this
publick work, and for a season took not
much notice of it, I thought there were
great store of Printed Treatises upon the
covenant betwixt God and Man, Ten or
Twelve I have seen that are useful: But
amongst them all I never met with any
upon this subject of personal covenanting,
and was desirous to try what might be said
for it; partly because several worthy men
have given hints of the necessity and use-
fulness of the work, partly because I per-
ceive some well meaning souls have ear-
nestly desired such helps, and have greedily
improved the short forms of covenant-
ing that they have met with in Print:
and indeed, as due entring into covenant
with God is essential to Christianity, so
the frequent renewing it, and sweet re-
flections upon our sincerity in making, and
constancy in keeping it, are great means
of

The Epistle

Mtch. 7. 19, 20.

*Mtch. Ad in
Buc. p. 220.*

*Præter vitam
hanc misellam
Satanas &
mundus nobis
eripere nihil po-
test. Luth.
Ifa. 40. 9.*

of our comfort: for God is faithful who hath promised, and though he may withdraw his comforting, yea his quickning presence for a season, yet he will not cast off for ever. He thinks good to correct our sins, and rouse us out of sloth, but he will turn again, he will have compassion upon us, so that the covenanted Christian may say with Bucer [castiget fortiter, abjiciet autem nunquam, nunquam abjiciet: absit, absit, ut nunc consolationes dulcissimas non experirer] let him chasten severely, yet he will never, no he will never cast off: God forbid but that now at last I should taste those sweetest consolations: fear not Christian, thy comforts may ebb and flow, but thy covenant-state is fixed, and remains firm, and thou needest not fear what devils or men can do, they can but kill the body, and that will joyn thee faster to thy head and Husband: Besides this miserable life (saith a Noble Champion) The Devil and the World can take nothing from us: its worth something in a losing day to enjoy an unloseable treasure: Among all the good Tydings in the World this is worth all the rest, that's proclaimed to the Cities of Judah, Behold your God, did
you

to the Reader.

you but know what a God he is you would leap for joy, you would boast of your God, and be ravished with the sense and sweetness of God, your God, and exceeding Joy.

As for the mad frantick World, I have little reason to expect that they will look towards, but rather mock at this hand-fasting Work or Book; the sons of Belial chuse to be yokeless and lawless, they cannot frame to walk in these sacred Gyves and Bonds, they must have Elbow-room to sin, they little think they are dancing in the devils Fetters: Oh what a sad sight is it to see rational creatures rattle as slaves in the Devils chains of Drunkenness, Uncleaness, Swearing, or hatred of Godliness belching out of their lips; these poor Diabolists (like the possessed man in the Gospel) pluck asunder chains, break *Mark.5.4.* fetters, so that no man can tame them: Nay, they say of Christs commands, let us break their Bonds asunder, and cast away their cords from us; they are *Psal.2.3.* Satans Volunteers, but Christs sworn enemies, they cannot abide to be restrained by Scripture Rules, or be pent up in the
nar-

The Epistle

marrow room of Holy performances, it would be a death to them to Pray, Read, Hear, or Meditate so much: This would drive them into dumps and make them Melancholy, yea drive them off their Wits: Alas, poor wretched Souls, that must passe their time in Pastimes, and licentious sports, and Vanities: I despair that these will read this Treatise, but make a mock of it, and misinterpret the design of it: I leave these to the Righteous Judgment of God, either to tame them here by some astonishing Affliction, as he dealt with Manasseh that their Iron sinew in their stiff-neck may be broken, and so be bowed to accept freely of Christs Yoke which I earnestly desire: Or they must be sent down into the Prison of Hell, to be reserved with the Devils in chains of darkness to the Judgment of the great Day: in the mean time God will hold such furious Beasts and Mad-men in the chains of restraint by his powerful Providence: This chain will hold Men and Devils: Surely the Wrath of Man shall praise thee, and the remainder of the wrath thou

to the Reader.

thou shall restrain. *Blessed be God for that.*

But it is for your sakes, that fear God, and that earnestly desire your loose Spirits might be fast bound to him, and kept from starting aside, that I have chiefly taken the following pain: You see the work before you, be not slack in setting about it, or slight in it: Turn not your backs on God, but set your faces towards Zion: Enquire the Way: Weep as you Travel, and joyn Jn. 50.4.5. your selves to the Lord in a perpetual Covenant, that shall not be forgotten.

In Hopes that I shall not altogether lose this labour of Love to your Souls, but shall meet with some that will Read the Treatise, consider the Contents, and set about the Work made ready to your Hand, I take my leave, and shall follow it with my Prayers. Hebrews 13. 20, 21. That the God of Peace, that brought again from the dead Our Lord Jesus, the great Shepherd of the Sheep, through the Blood of the

●

The Epistle to the Reader.

the Everlasting Covenant, *may* make you perfect in every Work, to do his Will, working in you that which is well pleasing in his sight, through Jesus Christ, to whom be Glory for Ever and Ever. *Amen.*

A

The Contents of the Following Treatise.

CHAP. I.	Religion is binding.	page 1
	1. Of Things, { 1. Graces.	2
	as of { 2. Conditions, Priviledges.	3
	2. Of Persons, { 1. Men and Men.	4
	as { 2. God and Men.	4
	The Text, Explained.	5
Doff.	1. Gods people are Real Saints.	12
Doff.	2. God hath special seasons of Calling his Saints to him, when those are	ibid.
Doff.	3. God deals with Man by way of Covenant.	14
	10 Differences betwixt the two Covenants.	from 15 to 20
Doff.	4. God appoints his Saints to make a Covenant with him by Sacrifice.	22
Chap. II.	In what Sacrifice they Covenant with God?	25
	1. Typical { 1. Patriarchal	ibid.
	i. e. { 2. Mosaical.	26
Answ.	2. Providential, { 1. Wicked.	28
	as to the { 2. Godly.	30
	3. Evangelical, Christs death	31
	4. Eucharistical,	33
	Which are these { 1. A broken Heart.	35
	Four, viz. { 2. Self-Dedication.	ibid.
	{ 3. Acts of Charity.	37
	{ 4. Prayer and Praise.	39
	The main Proposition from the Text is,	
	That those, and those only are real Saints that have made a personal Covenant with God.	40
Chap. III.	What is Covenanting in Generall.	44
	What personal Covenant- { 1. Social Covenanting.	47
	ing is, as distinct from { 2. Sacramental	50
	Isaiah 44. 5. Explained and Improved.	52
Chap. IV.	Instances of those in Scripture, that have entred a Personal Covenant with God.	59
	As Adam and his Wife.	57
	Enoch, Noah, Abraham, Isaac, Jacob,	from 59 to 64
	Joseph, Moses, Job, David, Peter, Thomas.	from 65 to 71
		Chap. V.

The Contents.

Chap. V. Arguments for Personal Covenanting.

1. Drawn from Natural Religion.
2. From the practick part of Christianity.
3. From the Nature of saving Faith.
4. From the proper fruit of Christs purchase.
5. From the Vow in Baptism.
6. From fittedness for the Lords Supper.
7. From the necessary product of the Holy Ghost.
8. From the Nature of Sanctification.
9. From the Souls Marriage to God.
10. From the necessary qualification of a person to receive Gospel-priviledges.

Chap. VI. A Twofold Covenanting, { 1. Virtual. viz. 2. Actual.

Necessary preparatives to personal Covenanting :

1. Knowledge and understanding.
2. Breaking off confederacy with other Lovers.
3. The bowing of the will to give cordial consent.
4. The heart must be duely humbled.
5. An holy resolution for God.
6. A proposing right ends.
7. Plying the Throne of Grace in Prayer, for { 1. Counsel.
2. Sincerity.
3. Assistance.
4. Acceptance.

Chap. VII. Circumstances that may be helps to further this personal Covenanting, as

1. Time, viz. { 1. At first Conversion.
2. Upon after Revoltings.
3. Under Afflictions.
4. Upon the receipt of Deliverances.
5. In entring on difficult Services.
6. In approaching to God in worship.
7. In partaking of the Lords Supper.
2. Circumstance, is Place, see it be solitary.
Reasons for solitariness in this work.
3. Circumstance, is the Manner of expressing this personal covenant, viz. { 1. By speaking.
2. By subscribing the hand.
Reasons for it
4. Circumstance is helps to furnish with Matter in covenanting,

The Contents.

	<i>viz.</i> {	1. Reading the Scriptures.	146	
		2. Hearing Sermons, Reading good Books.	147	
		3. Studying the Seals of the covenant.	148	
		4. Improving Christian converse.	149	
Chap. VIII. The Form of Words in covenanting, or Matter				
		An Exhortation to the Work.	151	
		The Introduction.	155	
	Parts of the covenant are {	1. Acceptation.	157	
		2. Dedication.	<i>ibid.</i>	
1 Acceptation in 2 heads, <i>viz.</i>	1. Chief objects to be accep- ted are {	1. God the { 1. Our chiefest good.	158	
		Father, as { 2. Our utmost end.	159	
		2. God the { 1. Priest { for expiation.	160	
		Son, as { 2. Prophet.	<i>ibid.</i>	
		{ 3. King.	165	
		3. God the Holy Ghost.	166	
			168	
		2. Subordinate objects { 1. Divine Revelations.	171	
	to be accepted, are { 2. Divine Injunctions.	172		
	{ 3. Divine Institutions.	174		
{ 4. Divine Dispensations.	176			
Ch. IX.				
2. De- dication of {	1. Souls {	For what { 1. For repairing it	181	
		Ends, { 2. Attendance on God.	<i>ibid.</i>	
		{ 3. Rest in God.	182	
		{ 4. Committing it to him.	<i>ibid.</i>	
	2. Bodies devoted to God. {	Particular fa- culties, <i>viz.</i> {	1. Mind.	183
			2. Conscience.	<i>ibid.</i>
			3. Memory.	184
			4. Will, Affections.	185
	1. Our Selves, <i>viz.</i> {	1. In general.	1. Radical	186
			2. Particular { 2. Official	<i>ibid.</i>
parts, <i>viz.</i> { Members			188	
2. Ours, <i>viz.</i> {	1. Relations, in all capacities,		193	
		2. concerns, as { 1. Estates.	<i>ibid.</i>	
		{ 2. Credit.	194	
		{ 3. Houses.	<i>ibid.</i>	
		4. Accommodations.	195	
Chap. X. Objections				
Answered,	1. Its novelty, rarity	196		
drawn from {	2. The variety of Scripture quotations.	198		
	3. Inability in any to perform it.	200		
	4. Fears of acceptance, entertainment.	203		
	5. Fears of Uprightness.	204		
	6. Former breaking covenant.	205		
	7. Fears of breaking it afterwards.	207		
Chap. XI.				

The Contents.

Chap. XI.	1. Pray for Ratification of it.	211
	2. Be thankful for it.	213
	3. Gather and improve the blessings of it.	215
Duties requi- red of those that have co- venanted, viz.	4. Lay up experiments for the future.	217
	5. Get this covenant sealed in the Lords Supper.	219
	6. Answer temptations with covenant pleas.	222
	7. Espouse Gods interest.	225
	8. Be stedfast and suitable.	229
	9. Review and Renew this covenant.	230
	10. Make ready for compleating it in heaven.	233
Chap. XII.	Conviction to 7 sorts of uncovenanted souls.	236
	Their frivolous objection Answered.	254
Chap. XIII.	Counsel to covenanted souls.	
	Arguments to perswade to it	258
	Helps to direct in it	from 262 to 269
Chap. XIV.	Admonitions to uncovenanted souls that are faulty.	
	in four respects	
	1. That they do not solemnly set about it.	271
	2. Nor faithfully perform covenants.	278
	3. That they question their reality.	281
	4. That they oft forget Christ the Mediator.	284
Chap. XV.	Consolation to right covenanters, in four particulars.	284
	1. Measure of saving knowledge, answered.	296
	2. Degrees of humiliation, answered.	299
2. Resolution of several doubts drawn from 7 heads, viz.	3. The treachery of the heart, answered.	301
	4. Strength of corruption, answered.	304
	5. Weakness and waywardness in Gods service, ans.	308
	6. Different methods of grace in bringing souls into covenant, answered.	311
	7. Darkness, guilt, challenges of conscience, answ.	315

P S A L. 50.

Gather my Saints together unto me,
those that have made a Covenant
with me by Sacrifice.

C H A P. I.

*That Religion is binding, of what ? the Text
opened, Doctrines raised.*

All Nations acknowledg a Deity,
or object of Divine Worship, so
by a necessary consequence, they
maintain some sacred Rites and So-
lemnities wick are by a general
name called *Religion*; which (from the Latins)
hath its name from *Binding*, and in our old
Saxon Language is called *Enfastnes*. That
hath the same Notion and Signification, and
nothing within the compass of Religion can
so properly challenge that Title, as the *Cove-
nant*, and therefore the Scripture calls it, *The
Bond of the Covenant*, Ezek. 20. 37. now Re-
ligion, and particularly this sacred Bond or
Tye of the Covenant claspes and unites to-
gether, 1. Things. 2. Persons. 1. The things
that Religion or the Covenant joynes are
these two, 1. Graces. 2. Conditions and Pri-
viledges.

B

• 1. The

1. The Covenant of God joynes all the graces together in one Subject or Soul: Graces are not Solitary but Social; where one is in truth all the rest are radically, and in habit, though as to Act and Exercise, they put forth in several seasons and degrees. The heart of a Christian is a receptacle of Divine Graces, as the Sea is of Waters, conveyed by the holy Spirit from the Fountain of Grace in Christ: however the Souls of the best have their ebbings and flowings, both as to Graces and Comforts, yet *of his fullness have all we received, and grace for grace*, i. e. not a drop, but grace upon grace, not in infinite degrees, as in Christ, to who *God giveth not his Spirit by measure*, but in such a proportion as God thinks fit, and as is suitable to our capacities or necessities: But this is certain, that the Divine Nature or new Creature, ushers in a whole troop or cluster of Divine Graces into the Heart of a Believer that's united to Christ. A sound union to Christ by Faith (which is the Covenant bond on our parts) doth intitle the sincere Soul to all in Christ, that is communicable; only its required, that Faith be sincere and unfeigned, for truth or sincerity is compared to a Girdle, [*the girdle of truth*, Eph. 6. 14.] because upon it hang all the Graces, like a string of Pearls, for without truth no grace is of the right stamp, acceptable to God, or available to us; but God *desireth truth in the inward parts*, and truth is of its Catholick a nature, that it runs through all a Christians graces and actions to set a right stamp

Job. 1. 16.

Job. 3. 34.

Psal. 51. 6.

stamp upon them: Its true, sincere Faith is the first pearl on this Chain of Sincerity, but they all dance within the Heavenly circle of Truth, as Virgins in a round, and such as are not within that, are cast out as counterfeits: The Covenant links these together; for all graces are contained in it, and there's no grace without Covenant-relation.

2 Pet. 1. 5.
*Emphyron-
 78 l. c. choram
 ducite, — altusio
 ad virginum sal-
 tationes.*

2. Religion by the Covenant, binds Conditions and Privileges together, so that none can expect the saving advantages of Religion but he that performs the conditions required. Divine Wisdom hath contrived this blessed method of shewing mercy and saving Souls; *faith and justification, repentance and remission, doing the commandments, and eating of the tree of life,* are linked together as with Chains of Adamant, and what God hath joyned together no Man can put asunder; *he is become the author of eternal Salvation to all them that obey him, and to none else:* As Sin and Hell, so Grace and Glory are inseparably conjoyned. How shall I put thee among the Children, and give thee a pleasant Land, a goodly Heritage of the hosts of Nations, saith God [*q. d. how shall I order that the seed of Abraham shall again be propagated, and enjoy the portion and possession of Children?*] he answers, thou shalt call me, my Father, and shall not turn away from me, *Jer. 3. 10.* as I adopt them to be my Children, so I wil endow them with the Spirit of adoption, and qualifie them with a filial disposition; then, and never till then will they be capable of my promised Inheritance.

AB. 16. 31.
 3. 19.
 Rev. 22. 14.
 Heb. 5. 9.
 Psal. 84. 11.

For Bastards are not suitable Heirs, and a slavish Spirit is not fit for a Childs work and patrimony: I will change their nature with their state, their disposition, as well as Relation. Thus there's an instituted connexion betwixt Graces and Priviledges, Duties and Mercies, *without holiness no man shall see God*: Spiritual life is the Prologue to eternal life, *it is the pure in heart only that shall see God*. Its true, the promise and mercy promised, the grace of the condition, and mercy annexed are both from God in a Covenant-way; and both of free grace. God absolutely promiseth, Christ freely purchased, the Spirit graciously worketh the qualifications, which he requireth, *Ezek. 36. 25, 26, 27* though God be a free agent, yet by his promise he makes himself a debtor, and by working the antecedent disposition, he ingageth himself to bestow the mercy promised, though he owes us nothing. Its grace to *Abraham* to make a Covenant with him, but truth to perform it to *Jacob*; hence God is faithful both in pardoning sin, and giving a Crown of life to all that penitently confess sin, and sincerely love him; thus God Crowns his own Graces in his Saints.

Thus is there a connexion of things by the Covenant.

2. As Things, so Persons are linked, and knit together in this Bond of the Covenant.

1. It binds Men and Men. 2. God and Man.

1. It binds Men and Men; it joynts Christians hearts one to another *they that believed were of one heart, and of one soul*; it is the unity

Heb. 12. 14.

Job. 17. 3.

Matt. 5. 8.

Redditis debita,

nulli debens.

Aug.

Mic. 7. 10.

1 Job. 1. 9.

2 Tim. 4. 8.

Act. 4. 32.

Eph. 4. 3.

of the Spirit in the bond of peace. O sacred Bond! Oh blessed unity, the ligaments are Faith and Love, by Faith all the members are joyned to the Head, by Love to each other, and this Love or Charity is [*ἀγάπη* & *πρόσθεσις*] the Bond of perfectness; the staff in *Zecbariah* 11. 14. called Bonds or Binders, signified the Brotherhood between *Judah* and *Israel*; the Covenant promotes this, therefore it's called, the *Brotherly Covenant*: Oh happy Conjunction! oh sweet Communion! Stronger is the Bond of Grace than Nature. Natural Consanguinity or contracted Affinity reach not so high as this heavenly Harmony; its like that endearment betwixt *Jonathan* and *David*, passing the Love of Women. Nothing cements Mens Spirits so much as Grace; Piety begets Sympathy; Religion produceth Bonds and Bowels; Christian fellowship is the sweetest friendship, and friendship is called [*Condimentum vite*] the Salt that seasons a Mans life: But amongst wicked Men there's no true friendship; converting Grace only turns the hearts of Fathers to their Children, and Children to their Fathers; Gospel Grace makes the Wolf to dwell with the Lamb, and sweetens Mens Spirits to each other; yea, as the Curtains of the Tabernacle were joyned by loopes, so are real Christians joyned by Love; the more Love, the more Union: Christianity pares off the roughness and rigidness of mens Spirits, and makes them lye even in Gods buildings; they that are hateful, hating one another, now are meek, gentle, tender-hearted,

Col. 3. 14.

Amos 1. 9.

Sanctior est copula cordis quam corporis.

Inter impios non est Amicitia.

Mal. 4. 6.

Isa. 11. 6.

Tit. 3. 2, 3.

Jam. 3. 17, 18.

hearted, easie to be intreated. But the sweet Cement which in one sure Band, ties the whole frame, is Love and Charity. *Herbert.*

2. But the principal work of our Religion is, joyning God and Man together, and this is chiefly effected by the Bond of the Covenant. *As the Girdle cleaves to the loyns of a Man, so saith God, have I caused to cleave unto me the whole house of Israel and Judah, Jer. 13. 11.*

Εὐγερνῆς, ἡ
ἀλληλῆλα
Plato ὁμοιωσις
τοῦ Θεοῦ καὶ τοῦ
ἀνθρώπου, in Ti-
maeo.

This is so generally owned to be the business of Religion, that *Plato* calls it the Souls union to God, and he describes his Philosopher, to be one kin to Truth, and the end of Philosophy to be Assimilation to God, so far as is possible; yea, not only is this in Act but in Habit, by a propensity of the Soul to God and Goodness; even as there is in our Eyes a congenial kind of Cognation or Similitude to the light, which renders the contemplation thereof very pleasing, so 'tis betwixt the Mind and Truth, the Subject must bear some proportion to the Object. Holy Souls can only be united to an holy God, *Evil dwells not with him; the Throne of iniquity hath no fellowship with him, but the pure in heart shall see God, and the upright shall dwell in his presence.* Now this joyning to the Lord is most properly by Covenant; let us joyne our selves to the Lord in a perpetual Covenant, that shall not be forgotten, *Jer. 50. 5.* Oh blessed Conjunction, that lays the foundation of eternal Communion! *He that is joyned to the Lord is one Spirit:* As there is an ineffable unity of the three persons in the Glorious Trinity, and an Hypostatical union of

Psal. 5. 4.
Psal. 94. 20.
Matt. 5. 8.
Psal. 140 13.

1 Cor. 6. 7:
1 Job 5. 7.
Isai. 7. 14.

of two natures in one person, so there is a mystical union of Christ and Believers, as Head and Members make one Body; that they are acted by the same Spirit of Christ, yet this union destroyeth not the personal individuation, nor doth it make them Christ; as the Plants live by the Sun-beams, yet are not the Sun; and though we cannot comprehend this Union, yet certainly there is such a close conjunction, see 1 Cor. 12. 12, 13.

This joyning to the Lord by personal Covenanting, I am to insist upon from the Text under hand. I shall not spend time needlessly, to shew who was the Penman of this Psalm, whether *Asaph* or *David*? When, or upon what occasion it was penned? Whether, when the Angel of the Lord appeared and appointed the habitation of the Ark, 1 Chron. 21. 18, 22. when the judgment so magnificently described must commence? Whether it refers to the Prophets present conviction of them, or the appearance of the Messias, or the solemn day of Judgment at last, or all these? *Mal.* 3. 2. *Act.* 17. 31.

The Design of the Psalm is, partly to reprove and protest against the common miscarriage of professors of Religion who satisfied their own Consciences, and fancied they pleased God with external and ceremonial performances, but neglected the most necessary, and fundamental duties of Piety, Justice, Charity; partly to instruct Men concerning the nature of Gods acceptable Worship; partly to prepare the Israelites for, and tacitly to warn them of

that change of their form of Worship by the Messias, and abolition of legal Sacrifices, which God appointed not for his own need, or the peoples perpetual use ; for the time of Reformation will, and did change Priest-hood, Offices and Orders, Sacraments and Church-affairs, and put all things into a new garb and mold ; to this most Commentatours apply this Psalm [*atque id meo iudicio rectè*] and rightly saith *Mollerus* according to my judgment, and I find few dissent from it ; and *Stephens* whole Apology, *Acts* 7. argues the same very strenuously ; that since such ceremonial Worship was not instituted, when *Abraham* was called, was omitted mostly in the Wilderness, therefore it was not principally intended, but secondarily, and for a season, and should have its Period in Gospel days.

The Context presents us with a magnificent preamble, and introduction to this solemn judgment ; represented in a Poetical stile, wherein we have, 1. The tribunal erected out *Zion*, the perfection of Beauty. 2. The glorious Judge, our God shall come — a Fire shall devour before him ; alluding to his dreadful appearance on Mount *Sinai*. 3. The Witnesses are Summoned, he calls the Earth from Sun-rising to Sun-setting, to be spectators and witnesses of his righteous procedure. 4. The Persons concerned, Good and Bad, gracious Souls or cursed Delinquents ; *He shall call to the Heavens from above, and to the Earth that he may judge his People*, ver. 4. Heaven must send down holy Souls, Earth must yield up Bodies

1 Thess. 4. 10.

Heb. 26. 19.

Rev. 20. 13.

Bodies out of its Repositories, and Hell must produce damned Spirits to stand before Gods splendid Tribunal. 5. Here's the general Commission to Gods Officers to bring forth all the Seed of *Adam*. *q. d.* Oh yea Angels, Summon and fetch them to my Tribunal: these are sent *with a great sound of a Trumpet, and shall gather together his Elect from the four winds, from one end of Heaven to the other.* *Mat. 24. 31.*

6. Here's the tryal of the Malefactors, and convincing evidence of Gods dealings with the Sons of Men; answering their cavils from *v. 6.* to *v. 22.* 7. Here's the Sentence passed, Judgment also threatned, and will be certainly executed without Repentance, *v. 22.*

To come closer to the words, which are a description of the persons concerned in this solemn appearance before this glorious Tribunal.

The main Query is, who are these Saints; Some say the Levites, because he designs to abrogate the legal Sacrifices; others say, the merciful ones, wel-doers, [*Beneficos meos*] either Actively, those that do good, or Passively, such as I do good to, so the word is taken, *Psal. 86. 2.* The Israelites are certainly meant by this word, *Saints*, because these had made a Covenant with him by Sacrifice; but whether it be sincere Worshippers, or common, formal Professors it's disputed. Some think it's the whole Body of the People of Israel, Good and Bad, sinners and hypocrites; they are all called Saints, because they were all by *Deut. 14. 2.* profession an Holy People, devoted to God; others

Matt. 22. 12.

others think by an Irony, intimating how unworthy they were of that name, as the Master called the unworthy guest, *Friend* ; others think this is a notable conviction of them, and evidence against them to aggravate their present Apostacy, since God had separated them from all nations of the Earth, to be a peculiar People to himself ; yea, they had solemnly and frequently devoted themselves to God, as his faithful Servants : Oh cursed degeneracy !

Psal. 69. 30, 31.

1. But I am more apt to think it refers to real Saints, sanctified Souls, upright-hearted Worshippers. 1. Because both are described and distinguished in this Psalm ; the Godly by *offering unto God thanksgiving, and paying their vows to the most High*, ver. 14. that's the most wellcome Sacrifice, a verbal, cordial, and real gratitude ; an heart flaming on Gods Altar with Heavenly praises, and paying not only Ceremonial but Moral vows, these are preferred to all Sacrifices, as this and other Scriptures testifie. 2. Because this agrees with the context and design of the Psalm, which demonstrates the invalidity and insignificancy of all their Sacrifices, except therewith they made a solemn Covenant with God : Take the sense of the Text in this Paraphrase, *q. d.* I the great Jehovah, being about to judge the World, give out my orders to Angels, to bring forth my Sanctified ones, the Kings seed in order to their solemn Coronation, and though they have been scorned by a company of formalists, that pleased themselves in Pompous and Ceremonial worship, and imagin they

they please me with their legal Sacrifices, these my Saints looked beyond the offering by Faith on the Antitype Jesus Christ, the substance whom these shadows represented, they vowed their Souls and Bodies to me as well as Bulls and Goats, and take me for their God in all their attendance on me, and I take them as consecrated to me, they stayed not in the outside and circumstantial, but minded the essentials of Religion, and truly that's the chief thing I look at, my precept was [*thou shalt fear the Lord thy God, him shalt thou serve, and to him shalt thou cleave, and swear by his Name:*] *Deut. 10. 20.* this was the chief Commandment, I spake not so much to their Fathers, concerning burnt-offerings and sacrifices, as obedience to my Commands; my Saints have chiefly minded this, and not left the other undone, and I approve of them, bring them now to me, that have in all their services engaged their hearts to approach unto me; these are the Worshipers that I seek, *Jer. 7. 22, 23, 24.* that worship me in Spirit and Truth; *Jer. 30. 21.* these I purpose to Crown with Glory: This, this, (I would have you know) is the proper nature, use, and end of Ordinances. Sacrifices were never instituted for themselves, but to signs and seals of the Covenant betwixt God and his People, as evidences of their gratitude to me, and means to convince them of their guilt, and desert of death, and so to lead them to the Lamb of God, who by his immolation and satisfaction taketh away the sins of the World: and when once in the fullness of time the Covenant is confirmed by the Blood of
 ● Christ,

Christ, you may expect the abolition of all legal Sacrifices.

The Doctrines that this Text holds forth for our instruction are these ;

1. *Doct.* That Gods people are real Saints, Believers are Sanctified, the Relative change is attended with a real change : 1 Cor. 6. 11. *Such were some of you, but ye are washed, but ye are sanctified, but ye are justified* — there are Saints by calling, as the Church of Corinth being sanctified (or dedicated) to God in Christ Jesus, called to be Saints, by way of profession, before Men in the judgment of Charity, but these are really Sanctified, Saints before God. real members of Christ, such of whom the Apostle speaks, 1 Thes. 3. 13. *To the end he may stablish your hearts, unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ, with all his Saints ;* those only are properly Saints that shall be found to be Saints at that solemn day.

2. *Doct.* God hath special seasons of calling his Saints together to him : there is a congregating, and gathering of Saints to God by saving conversion ; Gen. 49. 10. *to him shall the gathering of the people be.* 1. The Gentiles shall be converted, and united all in one Body, which is Christ. 2. In point of visible communion of Saints in the ordinances of God : thus our Lord gathers his Lambs in his Arms, brings them by Flocks into folds for mutual Society with each other, and with God together. 3. In times of danger to secure them from evils ready to seize on them, I would have

1 Cor. 1. 2.

Isa. 40. 11.
Ezek. 34. 13.

have gathered them faith Christ, as an Hen gathereth her Chickens under her wings; by conversion first, then for protection. 4. There's a great and solemn day of gathering together the whole World; this is Emphatically called a gathering together, and particularly this of the Saints gathering, 2 *Thess.* 2. 1. *Now we beseech you Brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, [Ἐμπαύρωμὲς ἐπὶ αὐτῷ]* Oh blessed Synagogue! Oh brave Congregation! That indeed will be a general Assembly, *Heb.* 12. 23. and Church of the first-born, whose names are written in Heaven; those that sleep in Jesus, *1 Thess.* 4. 14. 17. our Lord will bring with him, and they that are alive shall be caught up to him in the Air, and both shall ever be with the Lord: O Solemn day! *August* meeting! there was never such a meeting; 1. For Quality. 2. For Quantity or Number. 1. Their Quality, they are all Saints, not nominally, but really, not only by profession, but by principle, practice, and Spiritual Relation to God; Hypocrites shall not croud in among them, nor appear before him, they are call'd, and chosen, *Prov.* 17. 14. *Isa.* 4. 3. *Matt.* 3. 12. and faithful, every one that is written among *13. 41, 48.* the living in Jerusalem, the Tares will be cast out, and only the Wheat gathered into his Garner; the bad Fish rejected, and only the good put into Vessels; there shall enter into that City nothing that defileth, person or thing: Oh what a famous Congregation of Saints will that be! they shall all be arrayed in fine linnen, clean *Rev.* 19. 8. and white; for the fine linen is the righteousness of Saints:

Rev. 7. 9.

Dan. 7. 10.

Saints : Oh spotless Society of holy Souls ! But these are but few, therefore, 2. For Quantity or Number, as there is an Hundred forty four thousand of the Tribes of Israel, but there's a great multitude, which no Man could number, of all Nations, and Kindreds, and People, and Tongues. Daniel saith, there's ten thousand times ten thousand, stood before him ; it's true they are but a little Flock compared with the multitude of Goats on the left hand, but absolutely considered in themselves they shall be many, when they shall be all Congregated that have lived from the beginning to the end of the World ; there will be no want of good company, yet there will be room enough for them in that City above.

3. *Doct.* God deals with Man by way of Covenant ; this hath been his manner with Mankind ever since there was Man on the face of the Earth ; when God had Created the first Man *Adam*, he entred into Covenant with him, that was [*fædus Amicitie*] a Covenant of Friendship, and gave him faculties, and ability to perform perfect, personal, and perpetual obedience, but he violating that Covenant, God again entered into another Covenant called [*fædus Reconciliationis*] a New Covenant, or a Covenant of Reconciliation, contracted betwixt an offended God, and fallen Man, these are commonly distinguished into [*The Covenant of Works, and the Covenant of Grace*] and it may be worth the while in a few words, to explain the difference betwixt them, and the rather because, as *Luther* saith, the

the whole Scripture, and the knowledge of Theology depends upon the right distinguishing of Law and Gospel; and he earnestly admonisheth Ministers to study the difference betwixt the two Covenants: The work is hard, but I find something hinted to my hand, in Dr: *Ames Med. Theol. lib. 1. c. 24. pag. 103.* *Universa Scriptura totiusque Theologiae cognitio pendet in rectâ cognitione legis & Evangelii* Luth. Tom. 1. lat 355. which I shall translate and improve.

1. These two Covenants differ [*genere*] in kind, the former Covenant being a Covenant of friendship, between persons at amity, the infinite Creator and his perfect Creature, *Adam*, to manifest mans dependance on God, and try his obedience; but now the case is altered, Man is fallen, hath offended his Sovereign; this second Covenant is induced to conciliate and establish a new-made friendship between these parties at variance; this second Covenant sets all at rights between an offended God, and offending Man.

2. They differ [*fundamento*] in the foundation of both; as to the former, though Divine decree did determin it, yet there was not such a foundation laid for the first as there was for the second Covenant, for with respect to this Covenant of Grace or Reconciliation, it was founded upon an Antecedent Covenant, which Divines call a *Covenant of Redemption*, or a glorious transaction betwixt the Father and the Son, from all eternity, ordering what the Son should be and do on Mans behalf, in the humane Nature. what assistance and recompence he should receive from the Father, there were mutual promises before the

the World began, *Tit.* 1. 2. *2 Tim.* 1. 9, 10. the whole Gospel-Covenant is a glorious transcript of this blessed Original.

3. They differ [*principio*] in the Principle, or moving cause, for in the former God Acts as a wise and righteous Governour, who did consult and contrive a way to maintain his Government, and keep man in an awful subjection; In this latter free grace and mercy principally take place, free grace was the motive in Gods heart that engaged him to re-enter this Covenant; It's true in the former there was grace conspicuous, that God should condescend to deal so familiarly with his Creature, and render himself so amiable, so amicable to, and approachable by so contemptible a worm as Man, so much his inferiour, yea, and promise a reward to Mans due obedience, this was kindness; but free-grace abounded in this latter, for its mercy to a Creature in misery, the kindness and love [or *Philanthropy*] of God our Saviour transcendently shone forth or appeared — and is shed on us abundantly [or poured out richly] on lost mankind; this Covenant is nothing else but a compound of love and mercy.

4. They differ [*Efficiente*] in the Efficient cause, that manageth the transaction on Mans part; in the former Covenant there were two parties (though not without great disparity) Man was at first furnished with faculties and ability to enter into, and keep his Covenant; but now fallen Man is Spiritually dead, and though still he retain his faculties, yet he hath
lost

Tit. 3. 4, 6.
ἡ χάρις καὶ
φιλανθρωπία
ἐπαύνη —

lost the rectitude of them, and ability to perform his part of the conditions; its true the parties are two still considered formally, yet if we consider the efficacy by which the terms are duely performed, all lies on Gods part; who works the conditions in us, which he requires of us; as Faith, Repentance, new obedience: the Agent is Man, the Efficient cause of that agency is Gods grace; as in naturals we live, move, from Gods providence; so in Spirituals our holy actions proceed from his gracious influence: so *Augustin* saith, there are many good things that God doth in Man, that Man doth not, but there is no holy action that Man doth, but God doth inable him to do it.

Nulla bona facit deus in homine que non facit homo, nulla vero facit homo que non facit deus ut faciat. Aug. Enchir.

5. They differ [*objecto*] in the Object; the chief Object concerned in the first Covenant was all Mankind, though it referred to *Adam* more immediately, the first Man being the Root, Spring, Representative head of all Mankind; *Adam* was the first person that this Covenant was made with, yet it was not only personal, but comprehensive, and extensive to all Mans posterity, therefore when he violated that Covenant, it was imputed to us, his fault was our guilt; for in *Adam* all sinned, see *Rom. 5. 12, 16.* But this second Covenant is personal, its contracted with individual Souls; its true the general grant is to all, the Proclamation is universal, [whosoever will] its offered promiscuously, but the Saving benefits of this Covenant reach no further to persons at age, than those that by Faith apply them, by particular laying hold of this blessed

Hab. 2. 4.

Heb. 6. 17.

Act. 3. 25.

Rom. 4. 16.

bleſſed Covenant; its only the ſeed, believers, Heirs of the Promise, Children of the Covenant, that are ſharers in it, *Gal. 3. 22.*

6. The firſt Covenant, and this New-Gofpel Covenant differ [*Materia*] in the Matter, or good things promiſed, in the former God promiſed life only, *Do this and live*; he did not promiſe continuance of Life abſolutely, but upon condition of Mans obedience, nor yet his Reſtitution in caſe he fell, for fall once, and fall finally, there's no recovery by virtue of that old Covenant; But now by this Goſpel-Covenant, God promiſeth many rich bleſſings which in this our fallen ſtate are needful for us, as pardon of Sin, Reconciliation, Adoption, Sanctification, means of Grace, daily Supports, Perſeverance, a Crown of Glory; God gives Grace and Glory by virtue of it, and what tends to both, and that immutably without failure or deſectibility; ſee *Jer. 31. 34.—36. 33. 20. 21. Iſa. 54. 9, 10.*

7. They differ [*Conditionibus*] in the Condition of Both; indeed ſome ſay Obedience is the condition on Mans part under both Covenants, but ſurely not the ſame Obedience, the former required perſonal, perfect, abſolute, and perpetual Obedience to the Commands, both moral and poſitive, without ever declining to the right-hand, or to the left, if he failed in the leaſt punctilio, he was under the Curſe, *Gal. 3. 10.* and this Obedience muſt be performed by ſtrength of Grace received in his firſt Creation; and Man being able to perform it, this condition was highly rational: But in the

the Gospel Covenant the great condition is Faith ; a free acceptance of the offered Grace an unfeigned Faith, which is not an Antecedent condition to the making of the Covenant, but subsequent, or intermediate for Mans laying hold, and receiving the Benefits thereof ; yea, God promiseth and worketh what he requires, they are all the gifts of free Grace, Faith, Repentance, new Obedience : Grace doth all, *Rom. 4. 16.*

Eph. 2. 8.

Act. 5. 13.

Ezek. 11. 19,
20.

8. They differ [*Effectus*] in the Effects of both ; the former Covenant sheweth what is just, fit, meet to be done, but ministreth no strength to do, and therefore Man that was under it, did not actually keep it ; the first Covenant never brought Salvation to any one Soul that was under it ; but now this Gospel Covenant is a quickening Spirit, conferreth Grace, assisteth all under it, and hath brought thousands to Heaven, it never faileth of attaining the end, in its own Nature it brings life and happiness, *2 Cor. 3. 6.-9. Heb. 7. 19.* the former is a ministration of Death, Condemnation, [*peccatori mortifera, i. e. consequentially because Man cannot keep it*] this other a ministration of the Spirit, Righteousness and Salvation ; the former never Saves, the latter never Damns, always Saves such as are sincerely, and perseveringly within the compass of it.

Rom. 8. 3.

9. They differ [*Adjuncto durationis*] in the Adjunct of Duration ; the former Covenant is Antiquated and Superfeded by the latter, and such as are within the New Covenant are

Rom. 6. 14.

Gal. 3. 13.

Rom. 7. 4.

Psal. 119. 86.

89.

Psal. 111. 4.

Job 4. 18.

Psal. 89. 19, 20.

Isa. 49. 8.

not under the Law, but under Grace, and so are delivered from the Curse of the Law; they are dead to the Law, that are married to Christ; the New Covenant is perpetual and unalterable, it shall continue to the end of time, as it commenced near the beginning of time, as it was designed before all time; For ever, O Lord, thy word is settled in Heaven, it reacheth from, and to all Eternity; it was laid in the Eternal thoughts of Gods heart, before the World began, and will continue as to its efficacy, when there will be no World, God hath fixed this way of Salvation, and will not repent, or retract it.

10. The Old Covenant and New differ [Sponsor] in admitting, or not admitting a Surety, the former had none, this latter hath this indeed is the chief difference betwixt the two Covenants: As to the former, the whole weight of this Massy Fabrick of Mans happiness was laid on Mans shoulders, who though he was of a Gyant-like strength by Creation yet he was but a Creature, and if God put no trust in his Servants, yea his Angels he charged with folly, how short must Man needs be? who though he was perfect in his kind, yet not immutably perfect, and to our sorrow we feel he lost that happiness; but now God hath laid help upon one that is mighty, yea the right hand of Omnipotency hath strengthened him; I will preserve thee, saith God, and give thee for a Covenant of the People, to establish the Earth: This, this is the Accent and Emphasis of this glorious Dispensation; this is the Fa-

chin and *Boaz* in the House of God ; this only is the Pearl of Price that Inricheth and Adorneth the Gold-ring of the Gospel Covenant; this rendreth God approachable by Man; this is the Rain-bow round about the Throne; *Rev. 4. 3.* this it is that rendreth the state of covenanted Souls safe and durable, and elevateth the second Covenant so many degrees above the first : *By so much* (saith the Text) *was Jesus made a surety of a better Testament*, Heb. 7. 22. and therefore was it better, because it is in Jesus Christ, this better surety ; and now the flaming Mount is quenched , the piercing Sword is blunted, the Blackness, Darkness, and Tempests are removed. *Moses* may draw near, and not exceedingly fear and quake ; *Heb. 12. 18—24.* People may endure that which is commanded, *Gal. 3. 19.* for it is ordained in the hands of a Mediator.

Here also a question might be moved, Whether the Covenant of Grace be the same in the Old Testament and in the New ?

Ans. Divines generally conclude, that for substance they are the same :

The efficient cause, *viz.* Gods Free-grace, in making a Covenant with them was the same, Priviledges were the same, Conditions the same, *viz.* Faith ; the design was the same, Gods glory, Souls good ; yet there is great difference in the manner of Administration, consisting in several accidental, mutable circumstances : 1. The old Testament exhibited Salvation to their Faith in a Mediator yet to come, we believe in the Messiah already come. 2. To them the Gospel was darkly,

1 Pet. 1. 11.
12.
Heb. 9. 10.
Dent. 28.

Eph. 1. 3.
1 Cor. 10. 4.

Act. 15. 28.

Isa. 44. 3.
Joh. 7. 38.

Eph. 2. 14.

Gal. 4. 1—7.

Luk. 16. 16.
Hib. 7. 12. 17.

to us clearly revealed. 3. Temporal good things were more ordinarily promised them, our blessings are of a more Spiritual Nature. 4. The Seals annexed to them were Circumcision and Passover, to us Baptism, and the Lords Supper. 5. The Ceremonies of Old were numerous, costly, obscure, and burdensome, compared with ours. 6. In the Old Testament, the Holy Ghost was dropped down sparingly, in the New abundantly. 7. The Covenant of Old was confined to the Jewish Nation, now its extended to Gentiles. 8. In the Jewish Pedagogy their Spirits were ordinarily more Slavish, in Gospel times more Evangelical. 9. The Law and Prophets were till *John*, Priesthood is changed, and some Orders.

But I shall not, [*Actum agere*] spend time in repeating what you may find in so many Treatises upon the Covenants.

4. *Doct.* That God appoints his Saints to make a Covenant with him by Sacrifice.

Those that have made a Covenant with me by Sacrifice [*de Sacrificio*, or *de Sacrificandi ratione*] concerning Sacrifice, or of the Law, rite and order of Sacrificing, *i. e.* the Saints Covenant with God, and will duly observe Gods order in Sacrificing, as they did, *Neh.* 10. 29, 32, 35, 36, 37, 39. and this is one part of a Christians Covenant, to bring all his offerings to the Lord, according to his own institution.

By Sacrifice] so our Translation [*super Sacrificio*, *i. e.* *Adhibito sacrificio*] upon a Sacrifice, or whensoever you bring your Sacrifice, then

לִי
זֶבַח
de Sacrificio.

then must you Covenant with God ; others [*cum Sacrificio*] with a Sacrifice, you must joyn Covenant and Sacrifice together ; others read it [*per Sacrificium*] by a Sacrifice, as the means, manner, and way of Covenanting ; others [*ultra Sacrificium*] beyond the Sacrifice, *i. e.* esteeming the Covenant more necessary, and of greater value than Sacrifice, or not resting meerly in outward Sacrifices, but going beyond, even to Covenanting to be the Lords, and reaching after Communion with God in Ordinances : All these come to one, Psal. 40. 6. *Sacrifice and Offering thou didst not desire, i. e.* comparatively to an heart devoted to God, and Covenanting with him ; God is not pleased with any Sacrifices we bring, except we present our selves to him : Sincere Saints satisfie not themselves with external Sacrifices to God, except they entertain and meet with God therein. It was a famous saying of St. Augustin, *O Lord, thy gifts please not me, except thou give me thy self, and nothing that I can bring thee, will be acceptable to thee, except I devote my self to thee.* Cains Offering may seem as good as Abels, only Abel brought Faith in Christ, and gave himself to God in the New Covenant : In the Covenant of Works, the person is accepted for the Works sake : In the Covenant of Grace the Work is accepted for the Persons sake ; if the Soul be devoted to God and entertained through the Mediator, a mean duty is graciously entertained, and made welcome ; but the costliest services that are not owned if com-

Mic. 6. 6, 7.

Psal. 30. 8.

ing from an Enemy to God, for unto such God saith in this, *Psal. 50. 16.* But unto the wicked God saith, what hast thou to do to declare my statutes, or that thou shouldest take my Covenant in thy mouth? *q. d.* thou wicked Hypocrite, thou thinkest to stuff me full of Sacrifices, and please me with thousands of Rams, or ten thousands of Rivers of Oyl; thou art mistaken, I am not so well pleased with meer Sacrifices, Burnt-offerings, or Calves of a year old, these are not the main of my requirings, I have other things in mine Eye, thou dost not hear me reprove thee for want of Sacrifices, this is not the principal accusation or charge I have against thee, for though thou hast often omitted this, yet hast thou more failed in moral Duties, and then thought by these Offerings to make me amends, and appease my wrath, for the errors of thy Life, and thinkest by this means to pacifie the bawlings of thy self-condemning Conscience: I now tell thee what my real Saints do, whom I accept, and will gather to me in that Solemn day, to enjoy my self, these do (according to my appointment) make a Covenant with me by Sacrifice, *i. e.* they did at first enter, and they do daily renew their Covenant with me by Sacrifice.

As Introductory and preparatory to my main design of a Souls Personal Covenanting with God, I shall speak something to this Point. What is this Covenanting with God by Sacrifice?

C H A P. II.

*What are the Sacrifices in, with, or by which
a Soul doth Covenant with God?*

IN Answer to this Question, I shall very briefly mention Four sorts of Sacrifices, in which I find by Gods own Command and Allowance, Gods Children have entred into, and renewed their Covenant with the Lord :
viz.

- | | | |
|------------------------|-------------------------|---------------|
| 1. <i>Typical</i> | 3. <i>Evangelical</i> | } Sacrifices. |
| 2. <i>Providential</i> | 4. <i>Eucharistical</i> | |

1. In the Old Testament there were *Typical* Sacrifices, which were Types and Figures of Christ to come in the Flesh, *Heb. 10. 1.* *The law having a shadow of good things to come, and not the very image of the things, can never with those Sacrifices which they offered year by year continually, make the comers thereunto perfect :* Now the *Typical* Sacrifices of the Old Testament were of two sorts; 1. *Patriarchal.*
2. *Mosaical.* in both these was Covenanting by Sacrifice.

1. As to *Patriarchal* Sacrifices, we have a famous instance of a Covenant betwixt God and *Abraham* by Sacrifice, in *Gen. 15. 9. 18.* *In that same day the Lord made a Covenant with Abram,* in that day, and in that way of Sacrificing; for that Heifer, She-goat, Ram, — *v. 9.* were taken [*in usum vel Symbolum fœderis*] for the Use, Symbol, Pledg of Covenanting betwixt them; and though *Abrahams* Sacrificing was before

Gen. 22. 2—17. before the Law, yet doubtless it was a Type of Christ, (and so was the Ram caught in the thicket, and offered instead of *Isaac*) and they were afterwards prescribed in the *Levitical* Law; dividing them in the midst, was a rite used in making Covenants, *Jer. 34. 18.* that the parties Covenanting might pass betwixt those parts, and so testifie their Union and Conjunction in one and the same Sacrifice, as one, yet divided, and so the Text saith, *ver. 17.* A burning Lamp passed between those pieces, God is called a consuming Fire, and both Smoak and Fire are elsewhere mentioned, as signs and means of Gods appearance; and in *Jeremiab* there's mention of cutting the Calf in twain and passing between the parts thereof, a solemnity used in Covenanting to strike the greater terrour into the Spirits of such as should afterwards violate that Covenant, *q. d.* let him be cut asunder, let his Soul and Body be separated, let the Members of his Body be divided, as this slain Beast who shall violate this sacred Oath; hence comes the word, *To Cut a Covenant*, *Psal. 89. 3.* *I have made (or cut) a Covenant with my chosen;* yea, this is the Phrase in the words of my Text, [*those that have made (or cut) a Covenant with me by Sacrifice*] as *Abram* did who divided those Creatures in the midst, and passed between them: So both God and *Abram* did mutually confirm the Covenant by Sacrificing.

2. There were *Mosaical* Sacrifices, wherein *Moses* and the ancient Jews Covenanted with God, their Sacrifices were many, there many

Heb. 12. 29.

Exod. 3. 2, 19.

9. 16.

כורתי
בריתי
עלי פבח

*Percutientis
pactum meum
super sacrificio.*

many, there was their [*Tola*] Burnt-offering, [*Mincha*] Meat-offering, [*Shelamim*] Peace-offering, [*Chataah*] Sin-offering, [*Asham*] Trespass-offering, [*Milluim*] the Offering of Consecrations: All these were Appendices of Gospel-Grace, Types of Christ, and Covenant-Grace; wherein the Saints in the Old Testament made, renewed and confirmed their Covenant with God, according to Gods institution. I shall only pitch upon one instance, it is in *Exod. 24. 3, - 8.* the People say, *ver. 3. All the words which the Lord hath said, we will do;* this they did readily and rashly promised, as not sensible of the great comprehensiveness, strictness and Spiritualness of Gods Law, or their own weakness. The Altar represented God in Christ, the twelve Pillars, the twelve Tribes of Israel; *ver. 4.* these are the Parties, and young Men Offered Burnt-offerings, and Sacrificed Peace-offerings of Oxen unto the Lord, *ver. 5.* there was *Tola*, and *Shelamim*, *Burnt-offerings*, and *Peace-offerings*: And *Moses* took half of the Blood, and put it in Basons, and half of the Blood he sprinkled on the Altar, to signify that God was appeased and attoned by this Blood, as it represented the Blood of Jesus; yea, another Text saith, *he sprinkled it upon the Book*, to shew that the Law was satisfied, and Justice pacified by our dear Lord Jesus; then *ver. 8.* he sprinkled the Blood upon the People, *i. e.* upon the twelve Pillars, that represented the twelve Tribes, or on the twelve Youths, the First-born that Sacrificed;

Heb. 9. 19.

Heb. 9. 20, 21.

Matt. 26. 28.

Luk. 22. 20.

ficed; or on the Elders of the People, or on the People that drew near: This signified, 1. Their Ratification of the Covenant on their parts, and an implicit wishing of the effusion of their own Blood if they did not keep it. 2. The Sprinkling of their Consciences, with the Blood of Christ, and their obtaining Redemption, Justification, and access to God through it alone; and thus it is called the Blood of the Covenant, *i. e.* whereby the Covenant was made and confirmed, so it's usually called in other Scriptures; and betwixt these Sprinklings on the Altar and People, *Moses* took the Book of the Covenant and read in the audience of the People, [then was Gods part declared,] and they said, *All that the Lord hath said, will we do, and be obedient*, ver. 7. [there's the Peoples voluntary Consent.] This is an expresse platform of the mutual Covenant made by Sacrifice; this was the first Solemn Covenant between God and Israel, often repeated and renewed afterwards, which for brevity I omit: This is Covenanting by *Typical* Sacrificing.

2. There is in Scripture mention made of a *Providential* Sacrifice, *i. e.* some remarkable act of Providence whereby some Mens lives are taken away by slaughter, mediately by Man, or immediately by the Lord himself, and this either, 1. Of Wicked, or 2. Of Godly.

1. Of Wicked men, the Churches Enemies, *Jer. 46. 10. The Lord God of Hosts hath a Sacrifice in the North-Country, i. e. upon the*
Egyp-

Egyptians; Justice shall make a terrible slaughter upon his incurable Enemies; this is called a Sacrifice, because the Power and Justice of God are eminently Glorified: by such a Sacrifice as this, there's a Covenant made sometimes betwixt God and Souls: hence that lasting Covenant of the Priest-hood upon *Phinehas* and his posterity, for his being zealous for Gods glory, in slaying *Zimri* and *Cosbi*, Num. 25. 8, 12. *Phinehas* was not a private but publick person, and did it upon a Divine Command: *Wherefore, Behold, I give unto him my Covenant of Peace*, saith God; as an happy effect of this Heroical Action, whereby he made peace between God and his People, and partly with regard to the principal end of his Office as Priest, which was to mediate between God and Man, and so obtain Reconciliation: I confess the Text saith, *it was the Covenant of an Everlasting Priest-hood*, ver. 13. but this proves what I say, that a Covenant may be made by such a Sacrifice. Blood-shed in Gods cause, and upon a Divine call, was so far from polluting him, and thereby casting him out of his Priest-hood, that it was a mean to confirm him in it, God calls this a Covenant of Life and Peace. Oh what *Mal. 2. 5.* Security, Serenity, Satisfaction, and Communion with God had the Faithful Priests under the Law, and Spiritual Priests in the Gospel, by vertue of this confirmed Covenant! And this Act of Justice is called a Consecration, *Exod. 32. 29. Consecrate your selves to day to the Lord, every Man upon his Sow, and upon his Brother,*

Brother, that he may bestow upon you a blessing this day; the word is, [fill your hands] that's Consecration; thus they offered themselves in a difficult Service for God, with the hazard of their lives, therefore it was their Oblation or Consecration of themselves to God, and though it might seem a barbarous, yet was really an acceptable work to God; as the destruction of Gods Enemies is called a Sacrifice: But this is very rare.

2. There's another sort of *Providential Sacrifice*, and that is Martyrdom; when Gods Children give their lives for the Testimony of the truth, resist unto Blood, overcome by the Blood of the Lamb, and by the word of their Testimony, and love not their lives unto the death, this is called a Sacrifice, *Pbi. 2.*

17. yea, and if I be offered upon the Sacrifice and Service of your Faith, I joy and rejoyce with you all: the word [*σπένδωσαν*] signifies a being poured out as a Drink-offering, which was an appurtenance to the Meat-offering; and was never offered alone but in conjunction with the slain Sacrifices: for what signifies our Blood without Christ, this is a brave and blessed Sacrifice, whereby Gods Children do seal the Covenant with their Blood: *Maimonides* expounds my Text of those that confirm the Covenant of God with their death, saying, [*Mori praoptantes quam ut se ad profanandum Dei nomen adigi patiantur*] that chose rather to die than suffer themselves to profane the name of God; now this is every Mans Duty. It is a most certain Truth, That none goe to Heaven

Isa. 34. 6.

Exek. 39. 9.

Rev. 12. 11.

Si pro libamento

offerar. Beza.

2 Tim. 4. 6.

Numb. 15: 57.

Numb. 28. 7.

Heaven but Martyrs, either [*Voto*, or *Facto*] in Vow and Resolution, or in Performance or Execution ; for such as will not in a firm purpose of Heart and Preparation of Soul forgoe all Worldly injoyments, and life it self for Christs sake cannot be his Disciples: Truth it self affirms this, *Luke* 14. 26. The Souldiers that will not venture and willingly lose their Lives for our dear Lord that laid down his Life for us, shall be discarded his Service; this, this is a noble way of Covenanting by Sacrifice; thousands have gone before us to this Land of *Canaan*. Oh how blessed a thing is it to mount to Heaven in a Fiery Chariot! The Martyr said [*Hanc animam in flammis offero Christo tibi*] O Christ, in flames of Fire, this Soul I offer thee; there's a brave Offering, to Sacrifice all that's dear to us, to the rage of the worst of Men, rather than prostitute Conscience to the pleasure of Men; this is a Sacred Tye, a strong Band that's twisted of the Saints Blood, and consecrated by the Blood of Christ. This is the next sort of Covenanting by Sacrifice, and is no more than what God sometimes calleth for, and Saints chearfully submit to; consult *Act.* 20. 24. 21. 13. *Psal.* 44. 22. *Rom.* 8. 35, 36. *Rev.* 2. 13. 6. 9. 11. that's the second sort of Sacrifices.

3. There's an *Evangelical*, *Ilustical* Sacrifice, which is Christs Meritorious death upon the Cross, to satisfie the Justice of God for the sins of Men. This is the proper *Evangelical* Sacrifice; *Eph.* 5. 2. *And walk in love as Christ also hath loved us, and hath given himself*

*Heb. 9. 26.**Heb. 10. 14.**Matt. 26. 28.**Rev. 13. 8,**Isa. 42. 6. 49. 8.**Heb. 7. 22. 8. 6.**Mal. 3. 1.*

Self for us, an Offering and a Sacrifice to God, for a sweet smelling savour; this Answers to all the Types of the Old Testament, they all center in Christ, they ceased in his once appearing to put away sin by the Sacrifice of himself: by one Offering he hath perfected for ever them that are Sanctified; this is the Blood of the New Testament, or Covenant, that was shed for many for the remission of Sins; this Blood speaks good things to us, this it speaks, that Prophecies are accomplished, Shadows vanished, Promises confirmed, Law satisfied, Satan non-suited, Sins pardoned, Souls saved that actually enter into Covenant with God by Faith in Christ; and tho' Sacrifices have varied, as to External Administration, yet the Covenant is the same in all Generations, and Christ is that Lamb slain from the beginning of the World; as to the vertue of his efficacious sufferings, all providential sufferings look to this, for if a Man give his Body to be burnt, and that Sacrifice be not Salted with Christs merits, it will neither be acceptable to God nor available to himself; as this one only Sacrifice terminates all Typical, so it consecrates all Providential Sacrifices: And this Blood confirms the Covenant made to our Fathers, and to us, therefore is Christ called the Covenant of the People, as he only is the Band and Clasp to unite God and Man; thence also he is called the Mediator of the Covenant, the Angel, Surety, that undertakes for both parties, and by his Blood makes them friends, yea at once he reconciles both [Jews and Gentiles]

Gentiles] unto God in one body by the Cross *Eph. 2. 16.*
 having slain the enmity thereby: Thus the Co-
 venant of Grace foundeth a Universal Church, *Dan. 9. 27.*
 purchased and sealed by the Blood of Christ;
Zech. 9. 11. As for thee also, by the Blood of
thy Covenant (or whose Covenant is by Blood)
I have sent forth thy prisoners out of the Pit,
wherein there is no Water. Blood brings expi-
 ation to justice, and Salvation from Hell; this
 is the Blood of Sprinkling, that speaketh bet- *Heb. 12. 24.*
 ter things than the Blood of *Abel*; it's true,
 this Blood cryeth out against us as *Abel's*
 Blood, for revenge, if unbelievers, but
 saveth us by satisfying vindictive Justice, as
 applied by saving Faith, so that we have Re- *Eph. 1. 7.*
 demption through his Blood, the forgiveness
 of sins. Observe this, that whatever Cove-
 nants you make with God, and not in Christ,
 they are [*ipso facto*] void, and insignificant:
 Your persons must be united to Christ, and
 your Covenants must be ratified by this blessed
 Sacrifice, or they find no acceptance with
 God, and will be of no advantage to you;
For our Lord Jesus hath once suffered for sin,
the just for the unjust, that he might bring us
to God [i. e. by Covenanting or intercourse
with him] being put to death in the Flesh, but
quickened by the Spirit, 1 Pet. 3. 18. 19.

4. The last sort of Sacrifices, are *Eucha-*
ristical Sacrifices, or Thank-offerings, grate-
 ful remembrances of Gods kindneses; there's
 no Expiatory Offering for Sin properly, but
 Jesus Christ, who is the end of the Law, and *ἡ ἀνάστασις* 'Eu-
 Antitype of all the Types of Old *κατασκευα*
 D were

were also *Testificatory* Sacrifices, such as were Symbols of Divine Worship, Testimonies of Mans Gratitude and Obedience; for under this notion of Thankfulness must be comprized, not only verbal Praises, but all that Duty which God Commandeth, and a Christian performeth: Hence some have intitled the practical part of Divinity [*De gratitudine*] of Gratitude, or Thankfulness, for all that a Christian doth God-wards, is the debt of Gratitude, and yet God is pleased to call it all by the Name of Sacrifice; *Psal. 107. 22. Let them Sacrifice the Sacrifices of Thank-giving*: this is [*Mincha*] or the Meat-offering, and [*Shelamim*] the Peace-offering, retribution of Gratitude for Mercies received, and also Vows and Freewill-offerings, the difference betwixt which they say, is this, that in the Freewill-offering they did present the thing it self unto the Lord, but in a Vow they did first promise it, being (it may be) not in a capacity to perform it, at that time, as *Jonah* in the Whales Belly.

This last sort of Gospel-Sacrifices I shall reduce to these Four Heads,

Viz.

- | | |
|-----------------------------|-------------------------------|
| 1. <i>A broken Heart.</i> | 3. <i>Acts of Charity.</i> |
| 2. <i>Self-dedications.</i> | 4. <i>Prayer and Praises.</i> |

I shall briefly hint, both how these may be called Sacrifices, and how real Saints make a Covenant with God by these Sacrifices; which will be introductory to that which I chiefly intend.

1. *A broken Heart*, Psal. 51. 17. *The Sacrifices of God are a broken Spirit*; one broken Heart stands in the room of many costly Sacrifices; an Heart grieved for sin, sensible of Gods dishonour and displeasure is more valued by the Lord, than a House full of Sacrifices, he had said, *ver. 16. thou desirest not Sacrifice*, which is not to be understood absolutely, but comparatively; a tender, melting, contrite Heart is more acceptable then all other Offerings. *My Son give me thy Heart*, saith God, Mind, Will, Conscience and Affections must be entirely offered to God, the whole Heart, yet a broken Heart, undivided, yet grieved under the guilt of sin, a real, ready Heart, yet a rent, relenting Heart, bring that to God, bind that close to God in Covenant; a melted Heart is fittest for soldering; yea an Heart of Flesh is a great branch of the New Covenant, *2 Cor. 3. 3.* *Ezek. 36. 26.* this is fittest to write Gods Laws in, this only will be cast into a Gospel-mould, he that takes his broken Heart in the hand of saving Faith, and offers it to God through Christ, hath made a Covenant with God by Sacrifice, then will our Lord bind up the wounds of this broken-hearted Sinner; God *Isa. 16. 1.* will dwell with this Man of a contrite Spirit, *Isa. 57. 15.* to such a one will God look, when he over-looks others, such will only enter into, and are entertained in Covenant with God; a melting broken Heart only runs in the channel of the New-Covenant, God-wards. *Isa. 66. 2.*

2. *Self-dedication*, not only is a broken Heart, but whole Body a Sacrifice, *Rom. 12. 1.*

Rom. 6. 19.

Col. 3. 5.

1 Cor. 9. 27.

I beseech you therefore, Brethren, by the mercies of God, that you present your Bodies a living Sacrifice, holy, acceptable unto God, which is your reasonable Service. q. d. I beseech you as you have a due sense of Christs offering himself a Sacrifice for our Sins, and gentiles Salvation by grace and deliverance from legal Bondage, and costly Sacrifices of Beasts, that you dedicate your selves wholly to God, in intire Obedience to Divine Commands, this is a brave and blessed Service to God: Yield your members as servants to righteousness, unto holiness; this is nothing else but the Covenanting I speak of, every obligation laid upon us by God, calls for a fresh exhibition of our selves unto the Lord, using our members not as our own, but the Lords; mortifying Earthly members, beating down the Body, and keeping it in subjection to the Soul, and Soul and Body to the Lord; that the whole Man may be regulated and ordered according to Scripture-rules. Oh blessed Bond! Oh sacred Sacrifice! Jews offered a dead Beast, Christians bring a living Offering; there's was Passive, this is active: the living Soul animating these useful Organs brings both to the formation of all things: the Body is not slain for God, yet is devoted to God. The Sacrifice is entire, acted not only by a rational Soul but by a Spiritual principle, the Body lives, yet the deeds of the Body die; the Man converseth amongst Men as others, yet lives to God; here's the Mystery of this blessed Covenanting, here's the Marrow of this Divine Sacrificing.

3. Acts

3. *Acts of Charity*, these are a true Evangelical Sacrifice, *Heb. 13. 16. But to do good, and to communicate forget not, for with such sacrifices God is will pleased;* the former word [*εὐμετεία*] doing well, refers to our actions; [*κοινωνία*] communicating refers to Money, Cloaths, Meat, to be distributed to the necessities of Saints called, *Rom. 15. 26. [κοινωνίας ἑκαστοῦ τοῦ ἑαυτοῦ]* to make a certain contribution, or communication for the Saints, the same is called [*διακονία*] *ver. 31.* a service or ministration of a Deacon; these Offerings of love Answer to the [*Shelamim* or] Peace-offerings of Old, which are acts of Beneficence, and mutual fellowship in Eating and Drinking, like the Love-feasts in the beginning of Gospel-times: thus the primitive Christians had all things common, using Hospitality at home, sending Presents abroad; these are called Sacrifices, though immediately relating to Men, yet ultimately designed for Gods sake and glory; what the Believing *Philippians* sent to *Paul* of this nature, was an *Odour of a sweet smell; a Sacrifice acceptable, well pleasing to God, Phi. 4. 18.* Well, but how do Gods People make a Covenant by such Sacrifices? I Answer, By devoting themselves to God, when they distribute their Estates to Men; and without the former the latter is insignificant; if you could give all your Goods to feed the poor, yet if you have not those Covenant-graces of Faith and Love, you are nothing: Hence it is that the poor *Macedonians*, in their rich Distributions are commended; not

Rom. 12. 13.

Act. 2. 14.

1 Cor. 13. 3.

only that they abounded to the riches of their Liberality, 2 Cor. 8. 1, 2, 3, 4. but there's an over-plus in an Act of Piety also, Wherein did that consist? Why, in this noble work of Covenanting with God, ver. 5. And this they did not as we hoped [*i. e.* beyond what we could have expected] but they first gave their own selves to the Lord, and unto us by the will of God; they devoted not only their Goods but their Persons, what they were, as well as what they had: they passed a deed of gift over to God of themselves; this Act of Piety is an essential part and property of true Charity, nor were these alone; the Believing *Corinthians* Echoed to these gracious *Macedonians*, 2 Corin. 9. 12, 13. who made a professed Subjection to the Gospel of Christ, as well as a liberal Distribution, [*ἐν τῇ ὑποταγῇ τοῦ εὐαγγελίου*] upon an Obedience, (or Subjection) of Confession, or of mutual consent (as the word signifies) openly declared before the World, testifying their readiness to be at Gods Dispose, before many Witnesses, nor (saith one) is there a more firm evidence of sincere Faith, then communicating to the Saints necessities, for such a Faith worketh by love; the gift of the giver himself, is better then the givers gift, the former to God, the latter to Men; the former (in some sort) consecrates the latter. Doubtless, the poor Widows two Mites amounted to a vast Sum in true value, that gave not only her livelihood, but her Heart and Life to God; this is Covenanting with God by Sacrifice.

*Non firmitus est
veræ fidei Spe-
cimen quam
Sanctis commu-
nicare—Stat.*

*Mark 12. 42,
43. 44.*

4. Prayer

4. *Prayer and Praise are Gospel-Sacrifices*; for Prayer, see *Psal. 141. 2. Let my Prayer be set forth before thee as Incense, and the lifting up of my hands, as the evening Sacrifice*: So in *Mal. 1. 11.* it's Prophecyed, *that Incense shall be offered to his Name, and a pure Offering*, which the New Testament interprets to be Prayer; and for Praise and Thankfulness, see *Heb. 13. 15. By him therefore let us offer the Sacrifices of Praise to God continually*, that is, the Fruit of your Lips, giving Thanks to his Name; elsewhere called, *the Calves of our Lips*, because Calves were offered in Sacrifice. There were in the Law Sacrifices of Thanksgiving, which were Peace-offerings. Now in these *Euclical*, and *Eucharistical Offerings*, *i. e.* in Prayer and Praise, it becomes Gods people to make a Covenant; Prayers and Vows go together. *Jonah 1. 16. Then the men feared exceedingly, and offered a Sacrifice, and made Vows*; they had been Praying and Crying, *ver. 14.* Some think it's a Trajection, that placed last, which in construction is to be first, they Prayed, vowed Vows and Sacrifices, and it's thought these Mariners became Profelites to the true God, the Creator of Heaven and Earth: Prayers and Vows usually go together in Scripture; But more of that anon: And for Thanksgiving, Vows and Covenants must be made therein; take one instance, *Psal. 116. 12. What shall I render to the Lord for all his benefits towards me?* He answers himself, *I will take the Cup of Salvation, and call upon the*

1 Tim. 2. 8.

Hof. 14. 2.

Lev. 7. 12, 15.

Name of the Lord, ver. 13. *yea, I will pay my Vows unto the Lord*, ver. 14, 17, 18. But what is that Vow? Surely nothing less than this personal Covenanting, ver. 16. *O Lord, truly I am thy Servant, I am thy Servant, and the Son of thy Handmaid, thou hast loosed my Bonds.* Because God had loosed his Afflictive-bonds, he will enter into Covenant-bonds; he professeth it twice to God, *thy Servant, thy Servant*; new obligations tie the knot faster: 1. *I am the Son of thy Handmaid*, born in thy Family, devoted by my Mother to thee. 2. *Thou hast loosed my Bonds*, I am thine by an Act of Special Redemption, I am rescued from Spiritual and Corporal Slavery to be thy Bonds-man for ever; And when was this? Even when he was Offering the Sacrifice of Thanksgiving, then he takes into his hand the Cup of Salvation: it alludes to the strong Wine that was poured out to the Lord for a Drink-offering annexed to, and sprinkled upon the Sacrifice, in which Action they called on the name of the Lord, and gave Thanks, so the Hebrews say, *The Levites repeat not the Song of Oblation, but upon the Drink-offering*; so it signifies a Thank-offering brought to God in Christ. As the Master of a Family in a Gratulatory Feast, drunk to all his Guest in a full Cup, which was called, the Cup of Blessing, or Benediction (to which our Saviour alludes in his last Supper) whereby he testified his gratitude to his Great Benefactor: this is a fit season for making and renewing our Solemn Covenant with God; but more of this hereafter.

Thus

Numb. 28. 6, 7.

Levite non repetunt canticum oblationis nisi super libamen.

Matt. 26. 27.

Thus much for Covenanting with God by Sacrifice.

All these Points are but Preliminary, and Preparatory to what I aim at; which is the Character of those persons that God gives a charge to his Angels to gather to him at the great day; it is Saints, none but Saints, Sanctified Souls, these holy ones shall dwell with the holy God [*Sancta Sanctis*] holy things for holy persons: But who are these Saints? many will pretend Saintship, that are not really so. But I tell you, saith God, who they are whom I account and will own for Saints, it is they that have made a Covenant with me by Sacrifice. The latter part of the Text is Exegetical of the former: This, this is the *Shibboleth*, the Note, the Mark in the Forehead of Gods holy ones; this is the indelible Character of a Child of God; God will own and Crown none but such at the great Day: Angels, the glorified Souls, all the Creatures will own such, and none but such as have proved their Saintship by Covenant-relation, disposition, conversation; and though Men know it not, yet it shall be discovered when their inside shall be turned out, and the secrets of all hearts shall be discovered, then his name shall be legible in their Foreheads, when Christ shall come to be glorified in his Saints, and to be admired in all them that Believe, in that illustrious day; this is the brood of Travellers, this is the Society of holy Pilgrims.

Rev. 22. 4.
2 Thess. 1. 10.

Doct.

Doct. That those, and only those are real Saints that have made a personal Covenant with God; or sincere Saints that expect to be entertained by God, do enter into Covenant with God.

I conceive this may refer to personal Covenanting: 1. Because Hypocritical and Sincere worshippers are distinguished in this Psalm; the former are described, challenged, convinced, threatened, and severely punished, *ver. 7. 16-22.* that they are thus ranked and distinguished may appear from *ver. 16.* *But unto the wicked God saith, what hast thou to do to declare my Statutes, or that thou shouldest take my Covenant in thy mouth;* this Adversative particle [*But*] imports his setting these Hypocrites in opposition to sincere Covenanting Saints, that *offer to God Thanksgiving, pay their Vows to the most High, ver. 14.* So call on God in trouble as he hears them, and they glorifie him, *ver. 15.* that order their conversation aright, to whom he shews the Salvation of God, *ver. 23.* Oh what a vast difference and disproportion is there betwixt these!

2. Because God orders that solemn day for their discrimination; gather my Saints to me, saith he, graceless Souls must be separated from him, with a [*go ye Cursed*] in this world Saints and Sinners, Sincere and Hypocritical Worshippers are united, and resemble each other so much, that none can tell which are mine, and which not; but there is a day coming that shall burn as an Oven, Purge

Purge them as Gold and Silver, and I will declare them to be mine, when I make up my Jewels— then shall ye return and discern betwixt the Righteous and the Wicked, between him that serveth God, and him that serveth him not; here they were huddled up in a croud, then they shall be distinctly known. All Professors under Gods Holy Ordinances were listed as Souldiers under his Banner, but Gods sincere-hearted Saints in a peculiar manner bound themselves unto the Lord in the Sacred bond of the Gospel-covenant.

In speaking to this Point I shal treat of these Seven general Heads, viz.

1. What is Covenanting, and what this personal Covenanting is?

2. Demonstrate the truth of this Point, that personal Covenanting is Essential to Saintship.

3. Discover what is Essentially necessary in a Soul that would enter into Covenant personally with God?

4. What outward circumstances may be convenient for better managing of this Work.

5. In what manner, or with what words a Soul may actually perform it; the form of it.

6. Objections Answered.

7. How a Soul must behave it self after it hath been thus solemnly making a Covenant with God?

Then make some short applications of all,

C H A P. III.

What is Covenanting in General? And what is this Personal Covenanting?

WHat is Covenanting? It would be [*actum agere*] lost Labour, to spend much time on this Subject, which so many have treated upon; I shall therefore transiently hint some few things upon it; for the word, [ברית *Berith* in Heb.] which signifies Covenant, it imports [1 *Elegit*, 2 *parum edit*] to chuse, to elect, or Select, call out, 1. Because a Covenant (as all elective Acts are) is an Act of Judgment, Deliberation: Elections are not rash but rational, not precipitant passions, but considerate motions of the intellectual Faculties: thus a Covenant must be, and is made upon the due turn of a well advised Judgment, not upon the catch of a sudden Fancy, or the hurry of violent Passions. 2. Because in a Covenant there is a choice made; 1. Of the Persons, with whom this Covenant is entred, it's not with all, but with some peculiarly chosen. 2. There's a choice of the terms or conditions, upon which a Covenant is entered, and which must be inviolably maintained; and these terms are usually both possible and equal.

2. The word implies and imports Eating and Drinking freely, lovingly, chearfully, with the Persons with whom men Contract and

and Covenant ; this Notes the nature of Covenanting whereby persons are drawn into a friendly Communion, and amicable correspondence, this was ordinary in old Time when persons entred into League and a Covenant together, they Eat and Drunk together ; so did *Abraham* and *Abimelech*, *Gen.* 21. 27-32. *Isaac* and *Abimelech*, *Gen.* 26. 28-32. *Laban* and *Jacob*, *Gen.* 31. 44, 46. Thus doth God and his Covenanted Saints, Eat and Drink together, thereby discovering mutual friendship and complacency in each other.

I shall not trouble you with the several sorts of Covenant, that of friendship betwixt God and *Adam*, this New Covenant of Reconciliation between God and fallen Man, grounded upon the Covenant of Redemption betwixt Father and Son ; nor is ours the former legal Edition of this Gospel-Covenant, but a latter, larger, clearer, Gospel Dispensation of it, in this time of Reformation ; nor will I trouble you with the difference between Promise and Covenant, or how absolute Promises may be called a Covenant, as Gods preserving *Noah* from the Deluge, that the World should not be drowned again ; that *Abraham* should have a Seed, that they should Inherit the Land of *Canaan* ; these are called a Covenant : So in Spirituals, the promise of the Messiah, that Christ should come out of *Abrahams* Loynes, that God would settle Gospel-ordinances, bestow converting Grace on Souls, *Jer.* 31. 31. 33. 34. *Ezek.* 36. 25-27. though these be absolute Promises, yet

Gen. 6. 18. 9.

11.

Gen. 15. 18.

Gen. 3. 15.

Gen. 17. 19.

Ga. 3. 8, 16.

Ezek. 37. 26.

yet they are called by the name of Covenant. But the Covenant that I mean is a mutual stipulation betwixt God and Man, wherein God Propounds and Promiseth some blessings upon Mans voluntary acceptance, and performing such and such conditions.

The Covenant then is *Reciprocal*, the Gospel holds forth the terms God promiseth to Justifie, Pardon, Accept and Save such as Repent, Believe, and sincerely Obey: Mans consent to these termes strike up the Bargain; the whole word contains the conditional promise and graunt, or act of grace, and so is called a Testament, wherein glorious Legacies are bequeathed to Souls; but it is not a mutual Covenant befitting the Blessings thereof into Mans bosom, till he do freely and sincerely accept of the Terms propounded, and yet it is of free-grace, and efficacious operation of the Spirit that assists Man in performing his part; he that commands and requires Faith, Repentance, New Obedience undertakes to work them: Thus God in infinite wisdom hath linked the [*agenda*] things to be done on our part, and the [*habenda*] things to be enjoyed by us, together; when he performs the absolute promise, of writing his Law in the Hearts of his Elect, and putting his Spirit in them, &c. and then drawing forth the Graces of his Spirit into lively exercises; so Repentance and Remission, Faith and justification, Obedience and Salvation are joyned together, as was shewed before.

Heb. 8. 12.

My chief Business is to explain what a Personal

sonal Covenant is; for that, I suppose is here meant, the persons here called Saints being scattered in all Places, and Ages of the World, and now to be gathered together upon this word of Commission. By Personal, I mean, when a Covenant is entred into by a Mans own single Person, betwixt God and his own Soul, I call it Personal, to distinguish it from a twofold Covenant which I find in Scripture.

1. Social. 2. Sacramental; the former is [*cum aliis*] with others; the latter is [*pro aliis*, or *per alios*] for or by others, for others as Parents Covenanting for their Children, or by others, as Children did Covenant by their Parents; an hint at these:

1. There's in Scripture frequent mention made of Social Covenanting; and this is either, 1. Civil, or 2. Sacred. 1. Civil, or a Political Covenant, which is a mutual Compact or Agreement between Prince and People, binding themselves to each other by the Sacred tye of a Covenant to perform the Duties of their respective Places: thus King David made a league with the Elders of Israel in *Hebron*, *Sam. 5. 3.* whereby David obliged himself to rule according to Gods Laws, and the People promised Fidelity and Obedience to him: Thus *Jehojada*, (that good old Priest) made a Tripartite Covenant, *2 Kings 11. 17.* that is, 1. Between the Lord and the King. 2. Betwixt the Lord, on one part, the King and the People on the other, that they should be the Lords People, the King and Subjects, these two were Religious Cove-

Ecc. 8. 2.

Covenants. 3. Between the King also and the People, this was a Civil Covenant, or (as we call it) an Oath of Allegiance, called elsewhere the Oath of God; because though it be made betwixt Men, and that in Civil things, yet God himself interposeth as a party therein, to reward the Keepers, and revenge the Violators thereof: Thus we find, *Ezek. 17. 16, 17, 18, 19.* *Zedekiah* King of *Judah*, had sworn Fealty to the King of *Babylon*, as his Substitute, but his Rebellion was a breach of Gods Oath, and Gods Covenant, and must not pass without a punishing Recompence. It's true, all may be personally involved in such a common Bond; But this is not the Covenant I am speaking of.

2. There's a Religious Covenanting, social or together with others, that concerns sacred Duties God-wards; and I find this course Gods Servants have taken upon various occasions, sometimes under some remarkable threatnings or execution of Judgments, sometimes after great decay of Religions: thus *Asa*, *Hezekiah*, *Jehoshaphat*, *Jesiah*, and in the days of *Ezra*, and *Nehemiah*, as Scripture History acquaints us. The nature of this Covenanting we find distinctly described, with the Persons that entred into it, *Deut. 26. 17. 18.* *Thou hast avouched the Lord this day to be thy God and to walk in his ways, and to keep his Statutes and his Commandments — and the Lord hath avouched thee this day to be his peculiar People.* It was the whole Community of Israel, consisting of many Families, united in one Church or Commonwealth, in way of.

2 Chron. 15.

12, 15.

29. 10.

34. 31, 32.

Ezra. 10. 3.

Neh. 9. 38.

a Theocracy; and betwixt God and them
 there was a mutual declaring, profess-
 ing, owning and avouching a peculiar Re-
 lation: The word is Emphatical in Hebrew
 [אֶת יְהוָה הָאֵלֶּיךָ] Thou hast Exalted
 or Magnified the Infinite and Eternal God a-
 bove all, and art ambitious to be joyned to
 him, planted in him by Covenant-relation
 (for the Root imports the highest Branch or אֵטוֹר
 Bough of a Tree) that thou mayest derive *Germen supre-*
 Juice and Vertue from him, thou liftest him *mum in arbore.*
 as high as thou canst in thy estimation and af-
 fection, and he doth advance thee by way of
 recompence. Such a social Covenanting even
 of Cities and Kingdoms in Gospel-times,
Isa. 19. 18. In that day shall five Cities in the
Land of Ægypt, speak the language of Canaan,
and swear to the Lord of Hosts — [in jura-
do invocabunt Jehovam] renouncing Idols
 they shall solemnly call on God with most
 earnest protestations and obtestations of Re-
 solution to adhere to the Lord; therefore he
 doth not say they shall swear by, but to the
 Lord, which imports Covenanting, or solemn
 Dedication to the Lord; and so it's the same
 with vowing a Vow unto the Lord, *ver. 21.*
so David sware unto the Lord, i. e. he Vowed
unto the mighty God of Jacob, Psal. 132. 2.
 which also imports Covenanting. Doubtless
 that notable Chapter, *Ezek. 37.* refers to
 Gospel-days, wherein *Judah* and *Ephraim*
 shall be one stick in the Lords hand, *ver. 17.*
 for God will make a Covenant of Peace with
 them, *ver. 26.* See *Jer. 50. 4, 5.* I cannot
 E now

now enumerate any more mutual Covenantings; because this is not the Subject I am to insist upon.

2. There is a Sacramental covenanting, when Parents Covenant for their Children, and Children are engaged to God by their Parental Covenant; yea Sponsors, Sureties, Governours that stand obliged for those that are under their Charge, as Abraham to his Children (and all under his charge,) was bound to give them the Seal of the Covenant, viz. Circumcision, Gen. 17. 2, 4-12. So he is the head of the Covenant, or he by whom the Covenant-right was conveyed to all his natural Seed, and afterwards to the Spiritual Seed, all Gentile-Believers; for the promise (saith St. Peter, i. e. the Covenant-right) is to you, and to your Children, and to all that are afar off; the Covenant-relation continued, though the Seal was changed from Circumcision to Baptism; and that some Persons may represent others absent or future; that Text proves it, Deut. 5. 3. *The Lord made not the Covenant with our Fathers, but with us, even us, who are all of us here alive this day*, though some of them were Infants, others Unborn, when it was made; therefore elsewhere he causeth them all to be assembled, Men, Women, Children to enter the Covenant; hence it is, that Parents being in, keeping, or breaking Covenant, hath such blessed or malignant influence on their Children, Exod. 20. 5, 6. And hence it is that when a People turn to God by Repentance, that God is said to remember

Act. 2. 39.

Deut. 29.
10—15.
31. 12.

member his Covenant with their Ancestors; *Lev. 26. 42.*
 for God folds up Parents and Children in the
 same Bond and bottom of the Covenant; es-
 pecially whilst Children, till they personally
 and actually renounce it at Age. As this is a
 Personal, so it is a Successional Covenant,
 which concerneth the Seed of the Faithful,
 both in Point of Duty and Priviledge: Cer-
 tainly there is such a thing as federal Right
 and Relation, and consequently a federal Ho-
 linefs of the Children of Godly Parents. *I Cor. 7. 14.*

But though this Covenant-relation stand
 them in some stead, in their Infant-state, yet
 when they come to maturity they are bound
 to stand to the termes of this Covenant, in
 their own Persons; and This is that which I
 call a *Personal Covenant*, whereby the parti-
 cular individual Person, him or her self, doth
 solemnly ingage themselves to God. And
 though this particular Appropriation and per-
 sonal Application do render it so far distinct,
 yet for substance it is the same Covenant which
 Parents entred into for themselves, and in be-
 half of their Seed; namely, The Covenant of
 Grace described in Scripture, so that it's no
 new Covenant, or another, that I am plead-
 ing for, but a personal owning and accepting
 of the termes of the Covenant of Grace, which
 is call A taking hold of his Covenant, *Isa. 56.*
4. i. e. Personally embracing, and Faithfully
 performing all the conditions of this Cove-
 nant with sincerity and perseverance; and this *I Tim. 6. 19.*
 is a laying hold on Eternal Life. *g. d.* This Co-
 venant is for me, this promise is mine, this
 happy-

1 Tim. 1. 15.

happyness I reach and stretch out my Heart and Hand to get possession of ; it's a common Salvation, but Oh for my share in it ; *This is a faithful saying, and worthy of all acceptation, [therefore of mine] that Jesus Christ came into the World to save sinners, of whom I am one, though chief :* I take out my share by personal Application. Suppose a Man sat at Dinner where there's variety of Dishes, though they be common to all the Guests, yet he saith there's a Dish for me, not excluding others, (for Christianity knows no Monopolies) he makes a long Arm, gets hold of it, Eats freely ; thus the gracious Soul takes hold of that holy Covenant, put his Name into that general Grant ; this is Personal Covenanting.

Once more take this, That this Covenanting Personally is, 1. Initial, and then this Faith is plighted at the Souls first conversion to God : Or, 2. Renewed, upon some special occasion ; I exclude neither, but take in both afterwards.

For a general proof of this practice, and a notable specimen of it, I shall once for all produce one Text, it is that famous place *Isa. 44. 5. One shall say I am the Lords, &c.* so the Text may be called Christs Muster-roll, or rather the Oath of Allegiance, by which our Lords Volunteers and Subjects swear Fealty and Fidelity to their King and Captain. 1. *One shall say, I am the Lords, i. e.* the Gentile converts shall singly and socially flock in, saying, I also will be a Souldier in Christs Camp, a Servant in his Family. Poor sinful Worm, I have

have been a wretched wandring Prodigal, have spent my Patrimony in a Foreign Countrey, am brought to Husks and Penury, see my Folly and Phrenzy, and at last return to my Father, and though I deserve not the entertainment of a Child, yet Lord make me, as one of thy hired Servants; the worst place in thy Family is better then in Princes Pallaces: let me be as a retainer to thy Family, have an interest in thy care, eat Bread at thy Table, be under thy Discipline, and injoy thy self, this, this is my exceeding joy, and transcendent Reward. 2. *Another shall call himself by the Name of Jacob*; it's true (saith the Believing Gentil) I am not *Jacobs* Natural offspring, but I do so prize the gracious qualities of that Ancient Patriarch, that my Soul longs to be like him: Oh that I could imitate him in Plainness, Piety, Devotion, Vowing my self to God, especially in wrestling with the Mighty God of *Jacob*! this is the generation of them that seek God first, then *Jacob*; and joyn with the genuine Sons of *Jacob*: Oh happy Souls that are ranked and reckoned in this holy Society! 3. *Another shall Subscribe with his hand, unto the Lord* [*nomen in manu Scriptum habebant*] the Souldiers of such, or such, had the Emperours Name written in their Hands, whereby they testified their Acting and Fighting for him; as on the contrary Antichrists slaves have a mark in their Right-hands and Fore-heads, to profess and practise for him. Oh (saith the sincere Convert) for a blessed Character of my dear Lord,

Psal. 24. 5. 6.

Rev. 13. 10.

Gal. 6. 14, 17.

Isa. 4. 3.

*Syngrapho manu
propria exarato
testabitur se Do-
mini esse. Pol.*

תפח

*Titulam honori-
ficum significat.*

Job 32. 21, 22.

Joh. 1. 47.

Rom. 9. 6.

Rev. 2. 9.

upon my Heart and Hand ! Would to God I were cast into the mould of the Word, to receive a new stamp, my Soul desires to fight for him, and the Scars and Wounds I receive in his Cause, shall be as marks of my Lord Jesus ; wherein I will glory ; such Scars are richer than Pearls : or the Text alludes to the manner of Ancient Musters, they dictated and writ down the Souldiers Name ; let me be put in and write my name among those that are written among the living in *Jerusalem*. I do solemnly testify under mine own hand-writing, that I do belong to the Lord. *And surname himself by the Name of Israel* ; All the Believing Gentile expresseth his honourable esteem of Church-membership ; he rejoyleth in that Title of Honour, as the choicest flower in his Escutcheon, of greater value than ever *Alexander* gained by his worthy exploits. The Word elsewhere signifies flattering Titles, and honorary Appellations : But if I may chose my Title, saith the Convert, I would be called *Israelite* ; O that I were indeed a Prince with God ! Would to God I were *an Israelite indeed, in whom is no guile* ? I know they are not all *Israel*, that are of *Israel* ; there is a sort of Blasphemy of some, that say they are *Jews*, and are not, but the *Synagogue of Satan*. God deliver me from that Cursed arrogancy, to take to my self a Title that appertains not to me. The name *Christian* is a Title of Honour, (however at *Rome* among *Pseuda* Christians it is a Name of Reproach, and used for Fool or dolt,) would

to God I had a principle to bear it out, and practise to Honour, and not to Blemish this worthy Title. Lord drop down some precious Oyntment, from Christ our Head, and New-testament Aaron, let it run down to me, *Psal. 133. 2.* even to me, the lowest skirts of his Garment, that I may be sanctified with the Nature, as well as dignified with the Name of Christ; this new Name shall be my greatest Honour, and this Divine Nature shall be my greatest Comfort.

CHAP. IV.

Instances of, and Reasons for this work of Personal Covenanting.

THe Second Head that I shall insist upon, is the proof of this Proposition; That Personal Covenanting is Essential to Saintship; That those, and only those are real Saints, that make a Personal Covenant with God.

Understand, that I am here speaking, 1. Of a real, sincere, and upright Saint, a regenerate Soul, thoroughly Sanctified, not one that is accounted so by Men only, but by God, here, and at the last solemn Day, not nominally, but really a Saint. 2. We are considering him here in his Personal, not relative Capacity; though it cannot be denied that a Saints Personal Covenanting is not without special influence upon his Posterity also, *Isa. 59. 21* and whether that Text, *Ezek. 16. 61.* but not by thy Covenant; mean, that the

Gentiles must be understood only of the Old Covenant, which was violated, or not by their own Covenant, i. e. only redounding to thine own advantage, but thine shall fare better by it; and observe it, the more publick any person is, the more persons will be concerned in it; as a Magistrate, Minister, others have the benefit of their example and influence: Yea, though the Christian do this work in secret and privately, by himself alone, yet others are concerned therein; as when *Jacob* in a solitary place, at one time, Covenanted with God, at another time, Wrestled with God, yet these Acts had respect to the whole Church of God for many Generations: So saith the Text, *Hos. 12. 4 — he found him in Bethel, and there he spake with us. Jacob's* Offspring was much interested in those peculiar passages betwixt God and their Godly Ancestor many hundred years before. This may be an encouragement to do it, who knows, who may be better by it? Yea, and in more solemn publick Covenants with God wherein we joyn with others (which is that way of Covenanting most taken notice of in Scripture) yet a Man doth nothing except he make personal application; as in all publick Ordinances, when we joyn with others, we must improve them for our own personal benefit, so in Covenanting with others, our own case must first be minded. But I confess, I have found it difficult to find examples of this private Personal Covenanting with God; yet some I shall hint at, my proof of this Point then

then consists of two sorts of Arguments, *viz.*

1. Inartificial, *i. e.* instances. 2. Artificial, or formed Arguments: the former prove [the *ſm*] that it is ſo; the latter [the *ſm*] why it is, and muſt be ſo.

1. For instances, I ſhall briefly pick out a Jury to prove this truth.

1. *Adam*, *Adam* being Created a perfect Creature, while he continued in friendship with God, according to the firſt Covenant of amity, all was well; but violating that, he was expelled Paradise, but God manifeſting to him the New Covenant, we may charitably believe he perſonally cloſed with it, though not as a publick perſon, as in the former, yet for himſelf at leaſt in his private capacity; for whereas God In juſtice might have found him out, and ſtruck him dead, according to the threatening, yet he makes an inqueſt after his fallen Creature, not to condemn him at the Tribunal of Juſtice, but to alarm his Conſcience under guilt, and convince him of his need of a Mediator; and God ſhews him the City of refuge, the Horns of the Altar, *the Seed of the Woman that breaks the Serpents head.* Expositors ſay, that the

14th. verſe denounceth the puniſhment of the inſtrument, the literal Serpent, this of the Devil, the myſtical Serpent, doubtleſs the Meſſiah is that Seed of the Woman, and though his Heel was bruised in his Paſſion, and Death, yet *by death he deſtroyed him that had the power of death, even the Devil.* This is the plain Engliſh of that primitive Prophecy, which

Gen. 3. 15.
vid. Pol. Crit.
in loc.

Heb. 2. 14.

Gen. 5. 5.

Gen. 3. 8.

Gal. 3. 22. 24.

Gen. 3. 8.

לרפח

היום

Ad-auiam vel
vntum Dici.

Gen. 18. 1.

Gen. 3. 20.

Rom. 5. 15.

1 Cor. 15. 15.

Gen. 3. 21.

6. 4. 34.

which we may rationally conclude *Adam* embraced; for 1. His life was protracted nine hundred and thirty years, and this suspending the execution of Death was only through Christ. 2. When *Adam* was terrified in Conscience for Sin, and beaten out of all his holds, he had no way to flee but to the promised Messiah; then was the Gospel welcome to his guilty Soul. 3. Some think that Gods walking in the Garden in the cool [or gentle breathing Air of the Day] opposed to the heat of the Day, doth signifie that now God begins to be appeased towards Man, through his Sons undertaking, whereby Mans scorched Conscience was sweetly refreshed, as well as Divine Wrath pacified; this is the blessed Blood of Sprinkling that speaketh better things than the Blood of *Abel*, to be poured out in the Evening of the World. 4. *Adam* called his Wives name *Eua*, or *Evah*, because she was the Mother of all living, this speaks *Adams* Faith, that though they were condemned, and so dead in Law, yet they should live and produce a living Offspring, yea the promised Seed; therefore he calls her, [חַיָּה *vivificatricem*] not only a living Woman, but life-giving Woman; from whom the life-giving Redeemer should spring to give saving life to the World; for the second *Adam* is made a quickening Spirit: and 'tis probable that *Adam* offered Sacrifice in testimony of his Faith, in the meritorious Sacrifice of Christ, the Lamb of God; the Beasts skins, and his Sons Sacrificing demonstrate his doing

it: Yea further, we have grounds to believe, that *Eve* her self believed in Christ, and renewed her Covenant Personally with God, for she calls her Son *Seth*; *Gen. 4. 25.* this she spoke with an Auspicious Eye upon the Messiah. The Hebrews think that *Adam* and *Eve* came not together, but spent some years in bitter Lamentation for their fall and expulsion, and at last came together, not for Lust but procreation, and call their Son *Seth*, put or placed as a foundation, i. e. of the Church of God, a figure of Christ the true Foundation. For the Patriarchs imposed Names on Children, as monuments of Divine Benefits, and Arguments of Faith, God saith she hath appointed me another Seed; doubtless, this other Seed refers to Christ, the promised Seed: Oh who should now despair? if *Adam* and *Eve* who opened the Flood-gates of Sin and Misery, had the door of Salvation opened to them by Christ, and embraced him in the New Covenant, were Justified, are Saved! Oh prodigious Act of Gospel-grace in the Morning of the World!

Enoch is the next instance of one that made a Personal Covenant; *Gen. 5. 22, 24.* it's said twice that *Enoch* walked with God; the words are very Emphatical, and signifie, *1. Ambulare se fecit* he urged, persuaded, put on himself to walk with God: he found his perverse Heart drawing back, and turning aside, and therefore excited himself to, and reduced his wandring Spirit back to the work, saying as *David*, *My Soul waiteth only*

Isa. 28. 16.
1 Cor. 3. 11.

Gal. 3. 16.

Psal 62. 5.

only upon God. 2. The word signifies [*deduxit se ad Deum*] he drew or brought himself to God, or he delivered himself over to God, *i. e.* by Covenant, ingaging his Heart wholly to be the Lords. 3. [*Arctius & familiarius Deo inhaesit*] he stuck more closely, familiarly, intimately to the Lord; there might be some sincerely Religious, but *Enoch* exceeded them all, he bound himself more straitly to the Lord, in the bonds of Union and intimate Communion which his Maker.

1 Sam. 2. 30.
35-

4. [*Ambulavit indefinenter cum Domino, or secundum Deum*] he walked continually before, or with the Lord, or according to the Lord, *i. e.* setting the Lord always before him, regulating his life always by Gods Will and Pleasure, whether it was in the Office of the publick Ministry, as walking before God doth elsewhere import, or in a private capacity; in both he did bind himself close to God, and Faithfully discharge his Duty: Oh how careful was this good Man in his work! how fearful of missing it! therefore he entred into solemn Covenant with the Lord, - lest by force or flattery, by Satans Temptations, or Corrupt Examples he should be drawn away from God in that evil Day; all this was by Faith; saith the Apostle, and so he pleased God, and was translated to Heaven immediately and early, when he had but arrived to the third part of the age of others: God was pleased early to take him out of the World, as one of whom the World was not worthy. The Hebrews say, though *Enoch* was a good Man

Hab. 11. 5.

Man, yet he had great inclinations to evil, therefore he bound himself the faster to God, and God snatch't him from this Dunghil intangling World, lest his honest purposes should be changed; but however, *Enoch* leapt over that horrible ditch of Death by a singular privileged of Translation: This, this was a Covenanting Soul on Earth, and now a Crowned Saint in Heaven.

3. *Noah* entered into a Personal Covenant with God: he had *Lamech* for his Father, *Methusalem* was his Grandfather, *Enoch* his Great Grandfather, he walked in his Godly Ancestors steps. *Noah* was a just Man and perfect in his Generation, and *Noah* walked with God, *Gen.* 6. 9. just in Point of Actions, perfect in Point of inward integrity.

Noah was eminent for his Faith, and he durst *Heb.* 11. 7: be good in a bad time, when all Flesh had *Gen.* 6. 12.

corrupted his way: How came this? Why next to the grace of God enabling him, his own Covenanting with God fortified him against infections and oppositions; and this is the first express mention of a Covenant betwixt God and Man after the fall, *Gen.* 6. 18.

with thee will I establish my Covenant, which doubtless was reciprocal; for *Gen.* 8. 20, 21.

Noah built an Altar to the Lord, and offered Burnt-offerings, — and the Lord smelt a sweet savour. *Noah* made a Covenant with God by this Sacrifice; Gods wrath was appeased,

mercy promised, his person accepted through Christ the Mediator of the Covenant, whom *Noah* saw in the Rain-bow, for though God

Gen. 9. 12, 13.

fixed

Rev. 4. 12.

Gen. 9. 9.

1 Ptt. 3. 20.

Gen. 12. 12.

Act. 3. 25.

Gal. 3. 16.

Hib. 11. 8.

Isa. 51. 2.

fixed it as a token that the World should be no more drowned with Water; yet *Noah* by Faith looked beyond that, at God, as his Covenanted God, through the Rainbow that was round about the Throne; importing that God in his Judgments is ever mindful of his Covenant, and is approachable by his Saints through our Mediator: they say, the *Emerald* is of a green colour, that's most grateful to the Eyes. Surely there's no such glorious sight as God in Covenant with poor sinful Souls through Christ; his Covenant is always fresh and green, it never decays, but is still fresh and new, firm and flourishing. *Noah* signifies rest, and in him was the Charter again renewed of Dominion and Propagation, in him was the Curse removed from the Earth, and the ruines of the Old World repaired; and still in aftertimes there was a reference to this Covenant between God and *Noah*, *Isa.* 54. 9, 10. *Ezek.* 1. last.

4. *Abraham*, the Father of the Faithful, was called out of his own Countrey, to whom God promised that Christ should come out of his Loyns, for so the Apostle interprets that promise [*in thee shall all the Families of the Earth be blessed*] *Abraham* complied with the Divine call by an unparalell'd self-resignation, to the Divine Pleasure, putting his hand into Gods, and went blindfold, not knowing whither he went, only he knew God led him, and that satisfied *Abraham*; this was a Personal intercourse betwixt God and his Soul, for another Text saith, *I called him*

him alone, and blessed, and increased him i. e. either him only, and no others of his kindred with him, or when he had no Offspring, or I withdrew him out of company into a solitary place, and there we two Covenanted together: We consider this famous Patriarch here, not as the head of the Covenanted party, that are called Children of *Abraham*, but as to his Personal Covenanting with God for his own Soul: Thus God renewed his Covenant with him after that *Lot* was separated from him; both as an approbation of *Abraham's* peaceable Spirit, and an evidence of sweetest conversings betwixt God and his Saints in Solitudes. *Abraham* echoed back in reciprocal Acts of Faith in the Messiah to come, for he saw Christs day and rejoiced, and he resigned up himself and Family to God, by complying with Gods command, in going to Sacrifice his only Son. Two notable evidences of Personal consent; Heroick Actions of a lively Faith, that like a violent Torrent bore down all difficulties to Flesh and Blood; for which he is renowned through all Generations.

5. *Isaac* may not be left out in this sacred Catalogue of Covenanting Souls; who as he was Circumcised, and instructed by *Abraham* in a personal closing with the Covenant at full Age, for himself, so doubtless did manage it sincerely and Secretly: What *Isaac* was doing when *Ishmael* mockt him, I know not, but the Scripture testifies he was born after the Spirit, and who can tell but he might be about such a work, when he went out into the fields to meditate.

Joh. 8. 55.

Gen. 22. 9, 10.

*Gen. 21. 9.
Gal. 4. 29.*

Gen. 24. 63.

Gen. 25. 11.

26. 3, 4.

Gen. 26. 24, 25.

meditate. Certainly it was either to Covenant or to Converse with his Covenanted God, by Prayer, Meditation, and holy Ejaculations; and after the death of his Father *Abraham*, God renewed his Covenant with *Isaac*, and gave him the blessing thereof; and tells him, he will perform the Oath which he swore to *Abraham*: God appears again to him, and saith, fear not for I am with thee; and no doubt but *Isaac* still consented, for the Text saith, *He built an Altar there, and called on the Name of the Lord*, wherein he renewed his Covenant by Sacrifice.

6. *Jacob* is a remarkable instance of Personal Covenanting with God; see the History of it in, *Gen. 28.* wherein his Father *Isaac* sending him forth with a Blessing, though destitute of worldly Wealth: *Jacob* obeyed, Travelled a solitary Journey, in Wilderness way, but had Gods presence, his renewing his Covenant, *Jacob* sets up a Stone of remembrance, Ecchos back to God in renewed Vows; this was a Personal Covenanting, wherein, 1. Above all things, he desires that God may be his God, *ver. 20, 21.* which, though it be expressed conditionally, yet is not to be understood, as though God should not be his God, if he did not these things for him; but to shew the ardency of his Affection, and his abundant satisfaction with a small pittance, Bread and Rayment upon condition that God may be his God; his Heart was intently set upon a stricter bond of obligation betwixt God and him, and he will gladly catch at any occasion

occasion to tie the knot faster: 2. Here's his self-dedication to God, so it may be read [seeing God will be with me,— then shall the Lord be my God — and this Stone which I have set for a Pillar, shall be Gods house, &c.] observe, he doth not here ingage himself to moral Duties, or to the Exercise of internal Graces, for to those he had formally ingaged himself, (though doubtless he implies these) but more special Acts of service for God, as dedication of a place, paying Tiths to God, *i. e.* either to *Melchizedeck*, the Priest of the most high God, or to the Priests in the Law, or to the Poor, or to God in Sacrifice; however as God is the donor and owner of all he had, so he will lay it at Gods Feet, and bestow it according to his order: For now he hath afresh Resolved and Covenanted that all he hath, is, or doth, shall be the Lords, and for his Glory; here's a very solemn Covenant.

7. *Joseph*, *Jacob's* Son is another instance, that followed his Fathers steps in Youthful troubles, so in owning the God of his Fathers, God-fearing *Joseph* had certainly been devoting himself to God, and had resolved to please him, whoever was displeased, when his Heart was so knit to God, that he said, *Gen. 39. 3, 9.* *how shall I do this wickedness and sin against God?* And God was with him, as his Covenanted God. But a more express Covenanting is held forth in, *Gen. 47. 29, 31.* where his dying Father *Jacob* makes his beloved *Joseph* swear, by the significant form of putting

his hand under his Fathers Thigh: Although this was but a particular concern, and of a civil nature, yet there seems to be a twofold Acting of Faith, both in *Jacob* and *Joseph*.

1. The putting his hand under his Fathers Thigh, was not only a token of Homage and Reverence to his dying Father, nor only relating to a Posterity, but chiefly as it was a sign of the Covenant, and Circumcision the seal thereof, *q. d.* let this bargain be as firm as that of the Covenant or Circumcision; or as I hope, for the blessed Seed which shall spring out of thy Loyns, or Thigh; in him do I Believe, by him do I Swear, who is God blessed for ever. Thus holy *Joseph*, (who himself was a Type of Christ) expressed his personal Faith in him, and Covenanted with God through him.

2. In promising to carry his Fathers Bones into *Canaan*, to be buried, which *Joseph* did faithfully perform literally, but that was not all, but he took an Oath of his Brethren, that they should carry his Bones thither also, which the Apostle saith, *was an Act of Faith*, not so much in temporals, as in spirituals, for hereby he,

1. Reflected upon the Covenant which God had made and so oft repeated to his Ancestors, and believed Gods performance thereof, and his own share therein.

2. He believed that Jesus Christ, the Son of God, was there to be born, walk, teach, converse, work miracles, dye, rise again, and that he hoped also to rise with him, as a member of his Body.

3. Believing that his Posterity coming to *Canaan* should be quicken'd

Gen. 24. 2.

Gen. 50. 5, 13.

Heb. 11. 22.

en'd by beholding the Monuments of their Fathers, to acknowledge Gods Faithfulness, and imitate their Parents Piety. 4. They looked on *Canaan* as a Type of Heaven, and so drew off their Hearts from this lower Region to Heavenly Mansions; their affections must be mortified too, as their Bodies were buried in the Earthly *Canaan*, as this burying was a pledg of future Possessions, so their Faith was raised in higher expectation; their Bodies were in the Earthly, their Souls in the Heavenly *Canaan*: this was the proper object of *Josephs* Faith; he embraced Christ when he put his hand under his Fathers Thigh, swearing himself to be the Lords, and professing his resolution to be an ho Pilgrim, travilling to the New Jerusalem. 1^y

*Heb. 11. 13,
14, 15, 16.*

8. *Moses* is another famous president of Personal Covenanting; and though the Old Testament do not present to us an Historical account of any such transaction, yet it is most succinctly couch't in that notable Chapter, which the Apostle gives us of that choice Man of God, *Heb. 11. 23—29*. As this King in *Jeshurun* brought the Body of Israel into Covenant with God; so there are in that Text two notable demonstrations of his entring into Personal Covenant with God, on the behalf of his own Soul; 1. Here's his negative Act, of his Abnegation or Renouncing of himself, and all the World, [*he refused to be called the Son of Pharaohs Daughter.*] Worldly grandeur was small in this holy Mans eyes; *Josephus* saith, that *Thermuthis* (*Pharaohs Daughter*)

ter) said to her Father, I determined to Adopt *Moses* for my Son, to be my Successor in the Kingdom. But *Moses* in his Infancy, is said to give a presage of his generous Spirit, when the King in jest put on his Head the Crown, he scornfully cast it down to the Ground, nor was this a meer Childish Act, but by instinct from Heaven, for he confirmed it at Age, when he was [*μῆγας*, great, old enough to make a deliberate choice, *ver.* 40.] the Text saith, come to years; he did it not out of Childish levity, but upon mature consideration, and the result of his sober thoughts was, rather to be the meanest in Gods Church, than King of *Aegypt*; farewell Honours, Crowns, Scepters, for his dear Lord.

2. Here's the positive part, his voluntary Election, *choosing rather to suffer affliction with the people of God, i. e.* to be banished from the Court for Conscience-sake: A strange choice, to prefer disgrace to honour, pain to pleasure, poverty to riches; was the Man mad? So he would be judged by ambitious gallants now a days; but he knew what he did,

1. The People of God were better companions than Heathens.
2. The pleasures of Godliness were better than the pleasures of Sin.
3. Sublunaries are but temporary, Divine Comforts have no end.
4. The worst of Christ (*viz.* reproach) is better than the best of the World (highest riches.)
5. The recompence of Reward that he had respect to, counterballanced Earthly enjoyments.
6. The displeasure of his Heavenly Father, was more valuable

valuable than the wrath of all the Kings of the Earth. 7. His Eyes were fixed on him that was invisible, therefore visible dangers were nothing to him; Faith helps to such optics as Sense and Reason are strangers to; he had also Faith in the Mediator, whom himself Typified; *for through Faith he kept the Pass-over, and sprinkling of Blood,* Heb. 11. 28. his own Faith was the Hyssop that sprinkled the Blood on his Soul, and so was secured, and as a confirmation of this Covenant-relation, both *Moses* and all Israel passed through the Red-sea, as upon dry Ground, ver. 29. *Moses's* Faith in Gods Omnipotence, made a Bridge through the vast Ocean; and this passing the Red-sea was an extraordinary Sacrament to Israel, for they were all Baptized (unto (or by) *Moses*, as Typical Mediator) in the Cloud and in the Sea: Thus good *Moses* Covenanted, and God accepted him, and the People; but *Moses's* personal choice and Covenant is the thing I insist upon.

Exod. 12. 22.

Exod. 14. 11.

14—

1 Cor. 10. 2.

9. *Job* saith, chap. 31. 1. *I made a Covenant with mine Eyes, why then should I think upon a Maid?* though this refer not only to that particular ingaging himself against lustful glances; yet certainly it hath an aspect to this solemn Dedication of himself to God: because, 1. His Heart and thoughts were concerned therein. 2. Because it extends to all other Sins and Duties as the context declares; for *Job* was an universal Practitioner of Piety, and Covenanter to Duty; and all that he did or expected was by Faith in a Mediator, I

Job 19. 23,
24, 25.

know saith he; that my Redeemer liveth, which words Job would have to be Written, yea Printed in a Book, yea Graven with an Iron Pen, and laid in the Rock for ever. That he had a particular interest in his Goel or kinsman, that had right to redeem him, and his Redeemer had a peculiar care of him; as the Lord of life takes hold of his Flesh by incarnation, so he takes hold on Christ by a particular application; this is Personal Covenanting.

Gen. 14. 22.
Exod. 6. 8.

2 Chron 15. 7.
Hib. 12. 12.

10. *David shall be the next, who frequently renewed his Vows and Covenants with God, Psal. 119. 48. My hands also will I lift up to thy Commandments, which I have loved;* this gesture of lifting up the hands sometimes imports Prayer, or Blessing, yet here it imports, 1. Covenanting. 2. Vigorous acting accordingly; *Abraham saith, I have lift up my hand (i. e. Sworn) to the Lord, so lifting up the hand is the posture of a Man entering into action, shaking off sloth and listlessness;* so lifting up the hands that hang down, is opposed to discouragement; so *David, first by Covenant ingageth himself, then sets himself to the performance of his Vow with great magnanimity; more plainly he saith, I have sworn And will perform, that I will keep thy righteous judgments, ver. 106. this Oath is a solemn Vow by Personal Covenanting to act in compliance with the Will of God; and he ingageth the Lord to be surety for him in performing of it, ver. 122.*

11. *Peter*

11. Peter is the next instance, *Matt. 16. 16.*
Thou art Christ the Son of the living God; this
 is not a bare profession of his Faith, but a so-
 lemn owning his Lord as the true Messiah,
 and his Saviour, expecting Salvation by him,
 and resigning up himself to his conduct, ac-
 cording to his method of saving Sinners, which
 is clear by comparing this with *Matt. 19. 27.*
We have forsaken all and followed thee, which
 expresses the termes of the New Covenant, re-
 nouncing all, and owning Christ only; and
 elsewhere, he saith, *to whom shall we go?*
thou hast the words of Eternal Life; we are *Joh. 6. 68, 69.*
sure, and believe, that thou art Christ the Son
of the living God; Thus Peter (as the other
 Apostles did) resigned up himself to Jesus as
 his Saviour and Sovereign.

12. Thomas, poor doubting Thomas shall
 be the last instance of a Souls Personal Cove-
 nanting; who though he staggered in his
 Faith of Christs Resurrection, yet upon Christs
 gracious condescension to gratifie his sense,
 cryed out as in a transport of Faith and Af-
 fection, *My Lord, and my God,* *Joh. 20. 28.*
q. d. Lord I doubted thy Divinity in questi-
 oning thy power to raise thy self, I denyed
 the great work of Redemption, (*for if Christ* *1 Cor. 15. 17.*
be not raised, our Faith is vain, we are yet in
our Sins) but now I am not only satisfied in
 the truth of thy Deity, and satisfaction to
 Justice, but I do solemnly own thee in Cove-
 nant-relation, giving up my self to thee, as
 intirely thine, taking thee to be my Lord, to
 rule me by thy Word and Spirit; thine I am;

and thou art mine, my God in Covenant, my Lord and Sovereign to order me as thou pleasest; my Portion to satisfy me, my Patron to defend me, my Light to conduct me, my life to Crown me; thee I would enjoy, and in the enjoyment of thee I expect my only felicity, in this and in the other World.

And what shall I further say? for the time would fail me to mention all the Saints in Scripture, that have made a Personal Covenant with God, directly or consequentially, expressly or implicitly. The Virgin *Mary* saith, *My Spirit doth rejoyce in God my Saviour.* *Zacharias* also (the Father of *John Baptist*) expresseth his Faith in Christ, according to the Ancient Covenant with their Fathers.

Luk. 1. 47.

ver. 70, 71, 72.

Luk. 2, 18. 19.

Old *Simeon* was content to die with the Child *Jesus* in his Arms, and *Messias* in the Arms of his Father: But this Blessed Jury of Covenanted Souls may suffice to bring in their Verdict, as instances to confirm this truth. That real Saints have been wont to enter a Personal Covenant with God.

C H A P. V.

Arguments produced for confirmation of the Doctrine.

THUS we have presented some inartificial Arguments, or Scripture instances to clear the Point; I shall subjoyn also some Artificial Arguments, to prove, That those, and those

those only are real Saints that make a Personal Covenant with God; and these I shall propound Syllogistically.

First Argument, I frame from Natural Religion, thus:

That which the acknowledged Principles of Natural Religion prompt to, must needs go to the constituting of a Saint.

But the very Principles of Natural Religion do prompt Men to a Personal Covenanting with God.

Therefore Personal Covenanting with God, must go to the constituting of a Saint.

The Major proposition is clear of it self, for Christianity doth not destroy, but suppose and build upon Principles of Natural Religion; for Natural Religion is (in some sence) the Test and Touch-stone of the truth of any Religion, and Christianity doth so fully harmonize with it, that sacred Writers oft appeal to it, and approve or dislike any thing that is consonant or contrary to principles of Nature. Judge in your selves, saith Paul, *i. e.* as you are Men endued with Reason,— *1 Cor. II. 13,* and doth not Nature it self teach you?— *i. e.* *14.* as common Custom hath made the wearing of Hair at length the note of the Female Sex, so Nature it self will tell you that it is a shame for a Man to be so like a Woman: Confusion of Sexes is against Nature; and therefore the Apostle saith, *that Heathens do by Nature the things contained in the Law, i. e.* many things *Rom. 2. 14,* materially good: and unnatural Sins are the *Rom. 1. 26, 27,* worst of all Sins; whether these [*καὶ τὰ ἄλλα*] *31.* common sentiments, universally owned by all *2 Tim. 3. 3.* Man-

mankind be the Relicks of Gods Image in Man, or superadded by Gods providence for the benefit of Mankind I dispute not; but that there are such, all acknowledge, that discover moral good and evil, and though some high Points in Christianity be above that dim Moon-light of Nature, yet there's nothing contrary to those discoveries in the Gospel-revelation.

And for the Minor, [that Personal Covenanting with God is some way consonant to Natural Religion] might easily be demonstrated, not only as the Learned Philosophers improved that [*λογον οφειδον*] right reason, by study and vertuous living; but as there is something ingraven in Mans Heart by Nature and continues there, if not obliterated by vicious Practices, as 1. That there is a supreme Being, Lord and giver of all, Author of all good, Benefactor to all the Creatures, Judge of the rational and intellectual World. Reason tells Man he hath not his being of himself, but is indebted to, and depending on a first cause, that's God only. 2. That God can be but One, for the first cause doth eminently contain all it's effects, and yet must be more excellent than the Effects, and this can be no less then infinite, and there cannot be two Infinites, so there is but one God, which *Severates* asserted and dyed for maintaining of. 3. That some Worship and Service is due to this one Infinite Being, or God, for immediate obligation doth naturally result from this Relation betwixt the Maker and the Crea-

Creature. 4. That this Supreme Being is Mans chiefest good and utmost end, and must be chosen as such, and that Man is to dedicate himself freely to him, in order to the discharge of his Duty, and enjoyment of felicity in him, and that all this is most highly rational; for what can be more equal, than that the Rivers run into that Ocean from whence they had their rise? And that the laden boughs should bend down to the Earth, by which the Tree is nourished? Much more in a voluntary agent, as Man is; Nature will prompt this piece of gratitude, to bring back a Mans self into the Bosom of that God from whom he had his being, both to please and enjoy him: This is the first, most necessary, and excellent service of God, presenting our selves to God, which the Apostle calls reasonable Service; for it is most consentaneous to the rational principles of Natural Religion. Supposing that there is a God, it follows by undeniable consequence, that intelligent Spirits should devote themselves to God by humble Adoration of him, ardent Love to him, Reliance on him, Obedience to him, expectation of Rewards from him, aspiring to be like him, to have a fruition of him, and Acting all for his Honour and Glory; and all this cannot be done by a Proxy, because the relation is his own, and so the obligation lies on himself, which he cannot devolve upon another; and what is this but Personal Covenanting that I am describing? This is the first and most irrefragable Argument, and cannot be denied by

by any but he that hath divested himself of Man, and may be justly branded as a Brute and Traytour to the Univerſe, and God of Nature.

Second Argument, Is thus framed:

That which is essentially necessary in the Practick part of Christianity is required to Saintship.

But Personal Covenanting with God is essentially necessary in the Practick part of Christianity.

Therefore Personal Covenanting with God is absolutely and indispensably required to real Saintship.

I need not stand long to prove the first proposition, for the owning the Christian Religion doth denominate a Man to be a Christian; and to be a Christian is all one as to be a Saint, for these are *Synonymous* Phrases, sometimes professors of the Christian Religion are called Brethren, elsewhere Faithful, likewise Believers, Disciples, and they were called Christians first at *Antioch*, *Act. 11. 26.* the word [*Χριστιανισμῶς*] there used, say Criticks, imports an ascribing Authority to some to impose Names, Rules, Termes, and accordingly ascribing a Mans self to his Rules of Government, and consequently injoying the Priviledges and Immunities thereto annexed. Thus the Christian (that is truly worthy of that honourable Title) doth indeed own the Lord Jesus as the absolute Lord and Sovereign of his Church, the great Legislator, and ascribeth, addiceth and devoteth himself to him, to be taught, ruled

Act. 5. 14

*Exemplum
sacrorum, i. e.
Adscripsit se
dominationis
juri vel privi-
legiis & immu-
nitatibus.—*

ruled and ordered him; and such as these are elsewhere said to be Sanctified in Christ Jesus, called to be Saints: to be a Christian then is to own the Revealed Principles of the Christian Religion, to devote a Mans self to God, to be a sincere follower of Christ, and to resolve upon, and to perform universal, cordial and constant Obedience to his Commands; thus the several Sects of Philosophers were called *Pythagoreans*, *Platonick*, *Aristotelians*, *Epicureans*, because they Subjected themselves to those as their Masters and Leaders: But no Man on Earth is to be called Father, Rabbi, or Master, to make him absolute Lord of Conscience, but Christ alone.

1 Cor. 1. 2.

Matt. 23. 8, 9, 10.

And for the Minor, it's apparent that Personal Covenanting with God is absolutely, essentially, and indispensably necessary in the Practick part of Christianity, *i. e.* that no Man can be a right Christian, and can enjoy the Priviledges purchased by Christ, except he bind himself to God by Personal Covenant, the Christian Religion contains propositions or truths to be Believed, precepts or duties to be Practiced, promises, or rewards to be Enjoyed; all these are linked together by an indissoluble Bond. It's in vain to expect the Benefits, without a due performance of the conditions. Priviledges offered require a Disposition capable of Reception, and personal Appropriation. The Sum of the Gospel consists in these things, *viz.* in general, That God is in Christ reconciling the World to himself, that is, when God and Man were set

2 Cor. 5. 20.

set at a distance by Sin, the righteous God being ingaged to avenge himself on Rebel-man, Christ the Son of God, a person of infinite worth, did interpose as Mediator, took upon him humane Nature, endured sufferings of infinite weight, to free sinners from infinite wrath, and to reduce them into eternal favour with God. and immediate injoyment of him in Heaven, and all this tendred to Man in the most taking manner, upon easie and honourable termes, with the greatest security imaginable, with threats of greatest severity to such as reject this kindness. This is the sum and substance of our Christian Religion, and surely doth imply Mans voluntary casting down his weapons, submitting to Gods termes, and so coming to be at Peace and Friendship with God in Gods way; and what is this but Personal Covenanting? Gods willingness is fully declared in the holy Scriptures, if Man unfeignedly consent, the match is made: This Covenanting then is the life and marrow of Religion, so far as concerns particular Souls, for no Man breathing can expect any share in a general Pardon, except his Name be found inserted in the instrument conveying it. The whole tenour of the Gospel imports thus much, A conditional grant requires the performance of the condition, in order to the injoyment of Priviledges: But of this before.

Third Argument, Is from the nature and necessity of Faith; and thus I argue:

That which includeth the fundamental grace of Faith, is necessary to the constitution of a Saint.
But

But Personal Covenanting includeth the Grace of Faith, i. e. saving, justifying Faith.

Therefore Personal Covenanting is necessary to the being or constitution of a Saint.

The Major is clear of it self, that Faith is a fundamental Grace, and absolutely necessary to the Being or constituting of a Saint; Faith towards God is one of the Principles of the Doctrine of Christ, or the word of the Beginning of Christ; it unites the Soul to him, Christ dwells in the Heart by Faith; ye are all Children of God by Faith in Christ Jesus; and without Faith it is impossible to please God; it is as impossible to be a Saint without Faith, as to be a Man without a Soul, for Faith purifies the Heart, it sanctifies, it justifies, Faith saveth, I mean such a Faith as worketh by Love: The whole Tenour of the Gospel proves this, that there's no Saintship without Faith.

And that Personal Covenanting implyeth and includeth this Grace of Faith is as clear; for what is Believing but accepting Father, Son, and Holy Ghost, one God, and our God in Christ, and receiving Jesus Christ as Prophet, Priest, and King? And a dedicating or devoting our selves wholly to God to be ruled and guided by him, and saved in his own way? Faith is not only an assent of the understanding to Divine Truths [that's too low] nor is it an assurance that Christ died for me [that's too high a description of it] but it is a consent of the Will, embracing Christ in a promise, and so justifies and saves, whether

Heb. 6. 1.
Eph. 3. 17.
Gal. 3. 26.
Heb. 11. 6.
Afr. 13. 9.
26. 18.
Rom. 4. 5.
Eph. 2. 8.
Gal. 5. 6.

Joh. 1. 12

as

as an Instrument apprehending Christ, or as a condition of the Covenant, or both, I dispute not, all agree in the necessity, most in the nature of true justifying Faith; which is to make particular application and personal appropriation of Christ, and the good things of the Gospel. Faith doth [*ἰδομένη*] make Spiritual Priviledges a Mans own; a Man must have Faith of his own [*the just shall live by Faith,*] then promises are his own; a personal Faith is necessary to a personal Title, and this is the same with personal Covenanting, which appears to be necessary to the constitution of a Saint.

Hab. 2. 4.

Fourth Argument, That which is the proper fruit of Christs purchase, is necessary to the constituting of a Saint.

But personal Covenanting is the proper fruit of Christs purchase.

Therefore personal Covenanting with God is necessary to constitute a Saint.

1 Cor. 2. 2.

The Major is undeniable, for the Application of Christs purchase is necessary to the Being of a Christian; whether by way of imputation, or communication. *I desire* (saith the Apostle) *to know nothing among you, but Jesus Christ and him Crucified.* * The whole body of Christianity is (as I may say) drained into this Quintessential Extract. To know Christ, [*i. e.* practically, experimentally, feel, tast, and improve,] 1. The power of his Resurrection, [*i. e.* as that is the exemplary cause of our Spiritual and Corporal Resurrection.] 2. The fellowship of his sufferings [*i. e.* by mortification of the Flesh, and bearing

Phi. 3. 10.

ing

ing the Cross.] 3. Being made conformable unto his death, [i. e. if I have the Benefit of his sufferings by imputation, he will convey mortifying and vivifying grace to enable me to follow Christ my Lord through Martyrdom to Heaven, if he call me to it;] and indeed, the life of Religion consists in participation of the benefits of Christs undertakings, by justification, by deriving vertue from him to Crucifie the Flesh, to live to Righteousness, and to follow him through sufferings to Heaven. No Man can be truly said to be a Christian, but he that partakes of Christs purchases, as Reconciliation, Justification, Adoption, Sanctification, Donation of the Spirit, Eternal Salvation; these are such priviledges as are absolutely necessary to the Being of a Saint.

And that personal Covenanting is a fruit of Christs purchase, yea and the only way to enjoy benefit by the former priviledges is also clear from many Scriptures, *Rom. 14. vs 8.* 9. the two former verses express the Christians absolute devotedness to God, *whether we live or die we are the Lords*, [i. e. absolutely dedicated to the Lord, by a personal Covenanting] and why so? How comes this to pass? why *ver. 9.* tells us, *for to this end Christ both dyed, and rose, and revived; that he might be Lord both of the dead and living*, i. e. Christs Dominion, and Christians Relation extends not only to this life but the other, and our relation to God is founded in Redemption; he died, and gave himself for us,

Tit. 2. 14.

1 Cor. 6. 19, 20.

to purifie to himself a peculiar people. Christians are bought with a price, that they may by devoting all to him, glorifie God in Souls and Bodies which are his. The redeemed Saint doth actually give up himself to the Lord upon these termes, which are judged highly rational, so saith the Apostle, 2 Cor. 5. 14, 15. *For the love of Christ constraineth us, because we thus judge, [observe it, love draws the affections, and the reasonableness of it convinceth the judgment] that if one dyed for all, then were all dead, [he finds us dead in Adam, and makes us die to sin by grace,] and that he died for all, that they which live should not henceforth live unto themselves, but to him which died for them.* Christ became like us, that we may be conformed to him; he was given up for us, that we may be given to him; yea, he gives himself to us, and its equal that we receive him, and give up our selves to him. And indeed if Christians be Christs purchase, - its fit he have possession of them; a right to us is not available, without a right in us; the efficacy of his Spirit seconds the vertue of his Merit; the Holy Ghost bows the Will to give consent to enter this Covenant; and this is the fruit of Christs purchase; thus personal Covenanting is essential to a Saint.

Fifth Argument, Is formed from the Vow in Baptism, thus:

That which persons are obliged to by Baptism is essential to constitute a Saint.

But personal Covenanting is that to which all are obliged by Baptism.

Therefore personal Covenanting is essentially necessary in the constitution of a Saint.

For the first Proposition, that that to which persons are obliged by Baptism doth really constitute a Saint, this is apparent, for our Baptism (of which we are generally partakers in Infancy) is that sacred Sacramental action instituted by Christ for the solemnizing of the Covenant of Christianity, between God and Man, and the solemn investing us in that blessed relation, obliging us to become his bored Servants, obedient Subjects, and faithful Soldiers. Baptism is taking press-money to be the Lords, and as it invests us in the Privileges, so it obligeth us to the duties of Christians: Thus the whole Covenant is contained in Baptism, Mercy on Gods part, Duty on our part; the words of institution comprehend this dedication to God, *Matt. 28. 19. Baptizing them in [or into] the Name of the Father, [i. e. owning God as Creator, Preserver, Rector, Benefactor, Father, and Author, and Object of our happiness.] Of the Son, [i. e. taking Christ as our Saviour, Redeemer, Head, Husband, Teacher of us, Sovereign over us, Intercessour for us.] And of the Holy Ghost, [i. e. Entertaining of him, Subjecting our selves to the illuminating, sanctifying, quickening Spirit of light, love, and holy life, consenting to be the Lords, repenting of sin, renouncing Devil, World, and Flesh; this is the Baptismal Covenant, and no less goes to make a true Christian.*

Mark 16. 16.

And that all that are Baptized are obliged to be the Lords, by Covenant not only in Infancy, but also to enter into personal Covenant with God at years of discretion, may be easily proved; some say Baptism brings that general Law of grace or conditional promise, [*He that believeth shall be saved,*] into an actual mutual Covenant, upon mans consent for the Lord doth by his Minister in that Seal stipulate [*i. e.* demand] of the party baptized, whether he sincerely consent to his part, and that upon supposal he doth, delivers the Covenant-gifts to him or his, which are at present conferred, so far as the Ordinance extends; if the Baptized be an Infant, and die so, there's rational grounds to believe its state safe, if it continue to maturity, the particular application is made upon his personal Covenanting; therefore Children must be instructed in the use and ends of Baptism; that they may understandingly renew their Baptismal Vow, [whether at 8, or 10, or 12, or 16, years of Age, I dispute not, Reverend Mr. T. Case owned God at 6 years of Age, and served him till 84] yea the Baptized must set themselves as solemnly to transact this Covenant-ingagement, as if it were now first to be done; and indeed the stress of the Covenant-relation of Adult persons lies upon this hand-fasting personally. Thousands have gone to Hell with Baptismal water on their Face: If the house of Israel be Uncircumcised in Heart, they shall be ranked, punished, yea banished with *Egypt, Edom, Moab, and Ammon*, yea saith

said God, *are ye not as the Children of Ethiopians unto me, Ob children of Israel! even the Circumcised Jews are but a generation of Vipers, without Faith and Repentance; for Circumcision only profiteth the sincere cordial Saint that's Circumcised in Heart, that is a new Creature, that hath Faith working by love, esse it avails nothing; no nor Baptism: the Ark of the Covenant, will not save them that are out of the Covenant: this seal of Grace, saves not slighers of Grace. Baptism saves, (tis true) but not the putting away of the filth of the flesh (that's but skin-deep) but the Answer of a good Conscience towards God.* 1 Pet. 3. 21. *As many as have been Baptized into Christ [i. e. have the whole of Baptism, Literally and Spiritually] have put on Christ, i. e. by Faith; thus are we all Children of God by faith in Christ Jesus: Well then, personal Covenanting is of absolute necessity to Christianize persons Christened in Infancy; yea, a great Divine hath left it upon Record, [That of two evils the Church is more corrupted, for want of such a solemn serious renewing of the Baptismal Covenant at Age, and by turning Confirmation into a Ceremony, Then by those Anabaptists who call people to be seriously rebaptized, as the Africk Counsel did those who had been Baptized by Hereticks.] And certainly the Heart-consent in Covenanting is absolutely necessary.*

Jer. 9. 23, 26.

Amos 9. 7.

Matt. 3. 7, 8.

Rom. 2. 29.

Gal. 6. 15.

Gal. 5. 6.

Gal. 3. 26, 27.

Mr. Baxter

Catechizing,

p. 400.

Sixth Argument, I draw from a fittedness for the Lords Supper, thus:

That which qualifies persons for a due participation

icipation of the Lords Supper is necessary to the constitution of a Saint.

But personal Covenanting with God is that which (amongst others) qualifies persons for the due participation of the Lords Supper.

Therefore personal Covenanting is necessary to the constitution of a Saint.

That those that partake of this Ordinance ought to be Saints, I think is past doubt. Saints professionally in the judgment of the Churches Charity, Saints really in Gods account, if they expect any benefit by this blessed Ordinance. It was they that gladly received the word, were Baptized, and so added to the Church, that continued stedfastly in the Apostles Doctrine, Fellowship, breaking of Bread, and in Prayers, Act. 2. 41, 42. this Ordinance is a Communion of the Body and Blood of Christ, and that presupposeth Union to him; it is an heap of Wheat set about with Lillies, lily-white Saints. Dogs are not fit for Childrens Bread. Hypocrites partake of the Supper of the Lord, not of the Lord in the Supper. It's living persons only that are capable to feed on Christ; *He that eateth his Flesh and drinketh his Blood, [i. e. by saving Faith] he, (and he only) hath eternal life*: this is the truth, (whatever terms of Communion Churches have larger or stricter) that real Saintship is necessary to Spiritual Feasting on Jesus Christ: Holy things to holy Men.

And that personal Covenanting with God is necessary to quallifie persons for due and profitable participation of the Lords Supper is clear,

1 Cor. 10. 16.

Cant. 7. 2.

Joh. 6. 53, 54,
57.

clear, if we consider the nature of that sweet Ordinance. The Lords Supper is a sacred Action in which, by Bread and Wine, consecrated, broken, poured out, given, taken, eaten and drunk, the Sacrifice of Christs Body and Blood for our Redemption is Commemorated, and the Covenant of Christianity mutually and solemnly renewed, and sealed, in which Christ, with the Benefits of his Covenant is given to the Faithful, and they reciprocally give up themselves to Christ, as members of his Church, with which they profess communion. All this implyeth and supposeth a personal Covenanting; for what's a Seal without a Bond? This Seal is annexed to the Bond of the Covenant; this Bond is mutual and reciprocal, God gives his Son (and consequently himself) to the believing Soul, and as the worthy Communicant accepts him, so dedicates himself entirely to God, and this is personal Covenanting; this is a professing and a confirming mutual Covenant, by this sacred Seal: our Lord saith, *This is my Blood of the New Testament* [or Consent] *which is shed* Matt. 26. 28.
for many, for the Remission of Sins, Luk. 22. 20. and this is made over to Individuals; Take eat, this is my Body which is broken for thee, and thee, in particular; and no Man is a worthy receiver, but he that is in Covenant: Others eat and drink unworthily, and are guilty of the Body and Blood of the Lord, and eat and drink judgment [or damnation] to themselves. 1 Cor. 11. 27, 28. Thou hast no right to the Lord of the Supper, and therefore not to the Supper

of the Lord without Covenanting ; this is the chief thing wherein the Communicant must examine himself: Eating a morsel of Bread, and Drinking a cup of Wine is not the chief thing in this solemnity ; the Covenant must be made before, and renewed, and confirmed at this Table. The Marrow and Mystry of this Ordinance is a mutual Rendition of God and the Soul to each other, with free acceptance. It's true it is a Commemoration of this propitiatory Sacrifice, but that includes the Souls embracing a Crucified Jesus, renouncing devil, world, flesh, and swearing fealty and fidelity to him all his days.

Seventh Argument, Is this :

That which is the necessary and immediate product of the Holy Ghost in Believers, is necessary to the constitution of a Saint.

But personal Covenanting with God is the necessary and immediate product of the Holy Ghost in Believers.

Therefore personal Covenanting with God is necessary to the constitution of a Saint.

That none are real Saints but those that have the Spirit of God, is clear from Rom. 8. 9. *Now if any Man have not the Spirit of Christs he is none of his,* and ver. 14. *for as many as are led by the Spirit of God, they are the Sons of God;* it is a contradiction to say a Man is Spiritual, without the Spirit ; they are sensual that have not the Spirit, real Saints are Spiritualized ; they receive the Spirit by the hearing of Faith, they are Baptized into it, are regenerated by it, led by it, walk in it, have the first-fruits of it, are assisted in Prayer by it,

Jude 19.

Gal. 3. 2.

1 Cor. 12. 12.

are Sealed with this holy Spirit of promise, *Gal. 5. 16, 18.*
 and thus it becomes the earnest of their future *Rom. 8. 26.*
 inheritance, surely all these places are not in- *Eph. 1. 13, 14.*
 significant. There are such in the world as
 have the Spirit; can we imagine the Holy
 Ghost is withdrawn, when our Lord promis- *Joh. 14. 16,*
 eth it shall continue with his for ever? Is he
 unfaithful to his word? or is the Holy Ghost
 unfaithful to it's office? hath God no
 Church or people on Earth? Let not mortal
 Man slight or scorn the Spirits motions, or de-
 ny it's operations, lest that sin border upon
 the unpardonable sin; we assert not immedi-
 ate and extraordinary inspirations or aetings
 to indite Scriptures, know Secrets, work
 Miracles, but doubtless there are sanctifying,
 illuminating, regulating operations of the Spi-
 rit upon the Hearts of Believers. If this con-
 cern not Christians at this day, we must seek
 another Bible; surely these expressions were
 not calculated for the Meridian of Apostolick
 days, but are suited to the Saints in all Ages
 to the end of the world, since Christs promise
 and Prayer concerns us as well as them. *Matt. 28. 20.*
Joh. 17. 20.

Now for the Minor, that personal Cove-
 nanting with God is the necessary and imme-
 diate product of the Holy Ghost, upon Be-
 lievers; this is plain, for as the perfective
 works of God are ascribed to the Holy Ghost,
 so the due application of Christs merits, and
 fruits of his Death, Resurrection, Ascension,
 is made by the Holy Spirit; yea, all that
 Christ hath done is ineffectual to the Soul with-
 out this. The Holy Ghost communicates to
 the

the Believer, light, life, love, habits of grace, excites acts of grace, works faith, ingageth him to prefer unseen heavenly treasures to earthly grandure, and venture his Soul and highest concerns upon Gods infallible word; this is the work of the Spirit, to joyn God and the Soul together; for he that is joyned to the Lord is one Spirit, as this joyning is by Covenanting [so it alludes to the Phrase of cleaving to the Lord, and swearing by his Name, *Deut.* 10. 20.] so this being one Spirit means a conjunction of his Spirit with the Spirit of Christ, or by one and the same Spirit of God, as the cause of this union, and the Christian thereby comes to be acted by the same Spirit, according to the same rule for the same end, though in an inferiour degree, in a lower Orb, yet as he is, so are we in the world, being animated by the same Spirit as Christ is. All relation to God, and harmony of affections in Saints with God proceeds from the Holy Spirit, where the Spirit of the Lord is, there is Liberty? *i. e.* the Holy Spirit dissolves all other Bonds to Satan, Flesh, World, and being made free from sin it binds the Soul to God to become his Servant by this Covenant-bond; the Spirit holds the Souls hand, while it subscribes his Name to the Lord; this is it that clasps hands together in this blessed match, and therefore it is put into the Covenant, *Isa.* 59. 21. we should never joyn hands with God in Covenant, did not the Spirit lift up our hand as high as Heaven; and those cannot be Saints that are not thus consecrated

1 Cor. 6. 17.

1 Job. 4. 17.

2 Cor. 3. 17.

Rom. 6. 22.

secrated to God; and united to him by the Spirit; and this leads to the

Eighth Argument, Drawn from the nature of Sanctification.

That which includes and supposeth Sanctification must needs go to the constitution of a Saint.

But Covenanting with God doth include and suppose Sanctification, [chiefly, if not only.]

Therefore Covenanting with God must needs go to constitute a real Saint.

Indeed it's a gross contradiction to call a Man a Saint, without Sanctification, this were as absurd as to say a Man were a rational Creature without a reasonable Soul. It's true; some may be Nominally or Analogically accounted Saints, that yet are not savingly Sanctified, but none are so truly, so as to be gathered together with Saints, and rewarded as such at the last day; but they that are Sanctified wholly or throughout in Soul, Spirit, and Body; without holiness no Man shall see God; the pure in heart shall see God; they that are chosen to Salvation; it is still through Sanctification of the Spirit, the Justified are Sanctified, Holiness is the Badge of all Gods Children; and (though prophane wits may scoff at the name, yet) all that are partakers of the Heavenly calling, are Holy Brethren; there's no medium, all persons are either Saints or Brutes, like Angels or like Devils; and this holiness must be according to the Scripture-rule, grace in the heart, and holiness in the life, according to the pattern; *Be ye holy, for I am holy; yea, as he is holy, not*

1 Thess. 3. 23.

Heb. 12. 14.

Matt. 5.

2 Thess. 2. 13.

Heb. 3. 1.

1 Pet. 1. 16,

by

by a parity, but sincerity, not by equality but integrity; you must have a personal holiness, or have no personal happiness, for there shall in no wise enter into Heaven any thing that defileth.

שקל

*Ab usu communis
ad divinum se-
paratus.*

Joel 1. 14.

And that Holiness, or Sanctification doth chiefly consist in Covenanting with God, is plain from the notion of the word which signifies a separation of a person or thing, from a common to a sacred use, or a consecration or dedication to God, which is nothing else but this Covenanting, *Psal. 4. 3. But know ye that the Lord hath set apart the man that is godly for himself;* which imports both parts of Sanctification, *viz.* a Mortification or Dying to Sin, and Vivification or Living to God. Sanctification (saith a great Divine) is no less than for a Man to be brought to an entire resignation of his Will to the Will of God, and to live in the offering up of his Soul continually in the flames of love as a whole Burnt-offering to Christ: This, this is the true Covenanting I am treating of. *Every devoted thing* (saith the Scripture) *is most holy unto the Lord;* If you be Sanctified by the Spirit, and have dedicated your selves to God, according to Gods institution you have rightly Covenanted with God, and so are Saints or Sanctified; but without this no Saintship.

Lev. 27. 28.

Ninth Argument.

That which Marries a Soul to God is necessary to Saintship,

But this personal Covenanting Marries the Soul to God,

Therefore this Covenanting with God is necessary to Saintship.

The

The Major is clear, the Souls Marriage to God or Christ is in the Scripture language, a periphrasis or manner of phrase to describe a real Saint, or a Believer, the Scriptures are Copious, *I will betroth thee unto me for ever*; and *Hof. 2. 19.* this is an exemplifying of the Covenant before *ver. 18, 20.* mentioned; *thy Maker is thy Husband, and Isa. 54. 5.* *I am Married to thee, saith the Lord*; the Par- *Jer. 3. 12, 13.* ranymps or Wooers for Christ are Gospel- *Pro. 9. 3.* ministers, who intreat sinners to strike up the Match, and rejoyce as friends of the Bride- *Job. 3. 29.* groom when they perceive it likely to go on, then as a Young man marries a Virgin, so do the Churches Sons marry Church members to *Isa. 62. 5.* Jesus Christ, as *Paul* espoused the believing *2 Cor. 11. 2.* *Corinthians* to one Husband: the termes of this contracted or conjugal bond are, *Hof. 3. 3.* Thou shalt be for me alone, and not for another, and take me in all states and conditions, deny *Matt. 16. 24.* thy self, take up thy Cross and follow me; this is true Saintship, the Lambs followers are *Rev. 14. 4.* Virgins. Christs bride is no common strumpet, the Priest of Old was not to marry a whore: Our Lord marries none but Widows, divorced from a former Husband; they are dead to the Law that are married to Christ; none but Saints are married to Christ, he makes them so, though he do not find them so, see *Eph. 5. 25, 26, 27, 28.*

That personal Covenanting marryeth the Soul to God, is plain, for marriage is a mutual consent declared before Witnesses, where- by the parties accept of each other as Man and Wife, and give up themselves to each other

other in that near relation; thus doth God and the believing Soul. God declares his free consent in the Scriptures, and now the Convert is made truly willing, and personally owns God, and manifests his consent, the match is concluded: this mutual tradition or delivering themselves to one another. is the substance of this Covenant-marriage, for Covenanting is so essential to Marriage, that it is called the Covenant of God; and from thence results that reciprocal right or title that married persons have to the Bodies or Estates of each other, called in Scripture power, or privilege, more than any other persons have or can have; the case is so here, and it is expressed in the Covenant with *Abraham*, and so with all his seed, *Gen. 17. 7.* *And I will establish my Covenant between me and thee — to be a God unto thee, and to thy seed for ever;* that's on Gods part. *I am thine*, saith *David*, *Psal. 119. 94.* there's the Souls part in this Marriage; and still there is a mutual profession of this relation after this Marriage-covenant is struck, thou art my God, saith the Saint, thou art my Child, Subject, Servant, saith God to the Soul: *Isa. 43. 1.* *thus saith the Lord that Created thee, O Jacob — I have redeemed thee, I have called thee by thy Name.* Thou art mine [*tu mihi, thou to me*] these words are so full and Emphatical, (saith *Mr. Weemes*) that the Jews write these two short words [*LI ATTA*] as a motto upon their Rings, and about their Gates, as the sum of the whole Covenant, and

Pro. 2. 17.

Mal. 2. 11. 14.

I Cor. 7. 4.

Eccl. 1. 1.

תו מיבי

Tu mihi.

Weem's Exp.

of moral Law;

p. 26.

and comprehending all the promises; and it's worth our observing, that when God betroths his people to himself, by making a Covenant with them, then he makes a Covenant for them with the Beasts of the field, *Hof. 2. 18, 19.* yea the influences of Heaven, fruitfulness of the Earth, nourishment by Corn, Wine, and Oyl, are blessed consequences of this Covenant-marriage, or blessed contract; yea all the attributes of God, the offices of Christ, and operations of the Holy Spirit are made over to the Covenanted Soul for its good, the ground of all is, saith God, *I will say to them which were not my people, Thou art my people; and they shall say, thou art my God,* see *ver. 23.* And is not this Marriage-covenant necessary to Saintship? And is it not necessary that God should be our God? Then this personal Covenancing is needful.

Tenth and last Argument I shall produce is this:

That which qualifies persons for receiving Gospel-priviledges, is necessary to constitute a Saint.

But personal Covenancing with God qualifies persons for receiving of Gospel-priviledges.

Therefore personal Covenancing is necessary to constitute a Saint.

The truth of the First Proposition is evident, for as Saintship is necessary to give a right to partake of Gospel-priviledges, so that which qualifies persons for receiving them, is necessary to constitute a Saint. By Gospel priviledges I mean justification, adoption, reconciliation,

ciliation, communion with God, audience of prayers, eternal salvation; these are Childrens bread, and not to be given to Dogs; it's true Dogs may be about the Table, and some crumbs may fall to them, of being Baptized, externally called, having communion with Gods people, injoying outward Ordinances, but none injoy the foresaid saving benefits but real Saints, none can expect to receive legacies, but such as are qualified according to the last Will of the Testator; so it would be insufferable presumption to challenge a share in Spiritual comforts without suitable dispositions: it's true, no Man can produce those qualifications of himself, nor may we expect to bring them as an hire to procure acceptance; but Divine grace chaines together graces and priviledges, duties and dignities. Our Lord is a Prince to give repentance to those to whom he is a Saviour to give remission of sins; only true Believers are justified, none but Sanctified are Saved; there are some things that accompany Salvation, i. e. some sincere qualifications that proceed from special grace, and end in eternal glory; and though these deserve not Heaven, yet they render persons meet for that heavenly Inheritance; this is called worthiness, *they shall walk with me in white, for they are worthy*; this is to be understood in a moderate Evangelical sense. Qualitative holiness doth capacitate, for the exercise of grace gives actual possession of, and comfort in Gospel priviledges; the habit and state gives a [*jus hereditarium*] an Hereditary

Act. 3. 31.

13. 39.

26. 28.

Heb. 6. 9.

Col. 1. 12.

Rev. 3. 4.

ditary right : the drawing forth of those habits in act gives [*jus aptitudinale*] an aptitude and fittedness for a due improvement of these privileges.

For the Minor, That Covenanting with God qualifies Souls to receive Gospel-privileges ; for what is Covenanting but a returning to God by Faith and Repentance ? A heart devoted to God, and accepting God, is a Soul intituled to God : Faith is an accepting or receiving of God and Christ, *and to as many as received him, he gives power* [right or privilege] *to become the Sons of God, and so to partake of the benefits of filiation.* *Abraham's advantages were by promise, i. e. by compact or covenant, and so are the privileges that appertain to Abraham's spiritual seed ; he that hath the Tree hath right to all the Fruit growing on that Tree ; so he that hath the Son hath life ; he that hath right to the Tree of life, doth enter in through the Gates into the City, for all the promises of God in him are yea, and in him Amen.* A title to the Tree of life is lost by the Fall, but restored in a Covenant-way ; he that comes not in at this door, hath neither lot nor part in this matter ; generals advantage not without particular application ; *the just shall live by his faith ;* an individual Soul may be damned notwithstanding Christ is a common Saviour, except he be his in Covenant. A drowning Man in a brook lift up his Eyes, and seeing the Rainbow, did call to mind the promise, that there shall not be any more flood to destroy the Earth ; but

Joh. 1. 12.

Gal. 3. 18.

1 Joh. 3. 12.

Rev. 22. 14.

2 Cor. 1. 20.

Gen. 9. 11.

H

then

then he sadly reflected, *Alas what is this to me, that am now drowning in this flood?* even so, nothing but personal title yields personal comfort; and without personal Covenanting there's no personal title. Persons are but (in a sort) tantalized, not satisfied without particular appropriation; the glory of divinity lies in propositions or promises, but our comfort in Divinity stands in possessives: the goodness of our duty consists in Adverbs, but the safety of our state is in Pronouns, mine, thine, ours. What is God, if he be not my God? What is Pardon and Heaven, if not mine? That's the sweetest Text in the Bible, *John 20. 17 - I ascend to my Father, and your Father, and to my God and your God;* when Echoed by Thomas's profession, *ver. 28. My Lord and my God.* The most glorious confident Hypocrite cannot truly say this word, *my God.* *Ahaz* durst not say, *I will not tempt the Lord my God,* but *Isaiah* could say - *will ye weary my God also?* *Obj.* Why doth *Isaiah* say to *Ahaz,* *thy God;* *ver. 11.* *Ans.* To mind him of his duty to take God for his God according to his profession, *q. d.* thou oughtest to own him as thy God. *Obj.* Doth not *Balaam* the wizzard say, *I cannot go beyond the word of the Lord my God* *Ans.* A Learned Writer saith, *Balaam* called God, *his God;* after the manner of the *Hetruscians*, taking him to be that *Hetruscian* God, who had informed his mind, and inlightened it at that time. But it's one thing what presumption may assert, another what sincerity can prove,

or

*Quid est Deus si
non sit meus?*

Isa. 7. 12. 13.

Num. 22. 18.

*Weems on moral
Law, p. 27.*

if God approve, wicked Men may make confident challenges; but the Covenanted Soul owns God by Scripture warrant; for none have title to God but Covenanted Souls. Thus I have dispatcht the Arguments; to prove that personal Covenanting with God is the Constitutive property of a real Saint; and so prepared my way for my main design which now follows.

CHAP. VI.

A discovery of what is absolutely and Essentially necessary in that Soul that would enter into personal Covenant with God.

THe Third Head in my proposed method is to discover (as briefly as may be) what frame of Spirit the Man is to bring to the work that will solemnly and acceptably manage this grand duty and design of personal Covenanting.

And here I would be both tender of weak Christians sincere attempts, yet faithful to the Souls of all, that none may deceive himself with an honest meaning without due qualifications for such a work. If *Esther* must have twelve months preparation, by purification, six months with Oyl of Myrthe, and six months with Sweet Odours; that she might be fit to be Married to an earthly Monarch. O what need have Souls to get duly qualified for entering this conjugal contract with the King of Kings; the Soul is brought unto the

Esth. 2. 12, 14.

Psal. 45. 14.

Job 11. 13.

King in Needle-work. Christians must first prepare their Hearts, and then stretch out their Hands towards God; which is not only in Prayer, and such particular duties, but in this solemn work of Covenanting, which was done by the Ceremony of lifting up, or stretching out the hand, *Psal. 119. 48. my hands also will I lift up unto thy Commandments which I have loved, i. e.* I have made a Covenant with God according to the word, or to keep Gods Commandments.

Before I mention these preparatives to this Covenant; observe,

That there is a twofold Covenanting with God; 1. Virtual: 2. Formal; the First is implicate, whereby a Christian doth ingage himself to God in every performance, as in Reading, Hearing, Praying, Conferring, and thereby profess his Relation to God as his Father, and Dedication to God as his Child, Servant, Subject, this is a Covenanting with God by Sacrifice (of which before) and this must be prepared for, and seriously minded in all our approaches to God; But this is not only that I mean:

But Secondly, there is a Formal, Solemn, Express and professed entering and renewing of Covenant with God, and time set apart chiefly for that work, and reducing all other Christian exercises to a subordination, for helping on the Soul in this work; and as I have proved that it is Essential to Saintship, yea the [2^d formal or] constituent form of a Christian, as a Christian; so other Religious duties contribute

tribute their assistance for the due managment of this work; and therefore this, (in a peculiar manner) must be prepared for, in this order.

1. You must understand what you are going about; without knowledge the Heart is not good, or that the Soul be without knowledge it is not good; the Covenanting Christian must have his eyes in his head. *Let others say, Ignorance is the Mother of Devotion, we say of Destruction, for, saith God, My people are destroyed for lack of knowledge; Hos. 4. 6.* Men cannot give a due consent to that they are ignorant of, *Ignorantis non est consensus. Thou shalt swear [or Covenant with God by Oath] the Lord liveth [as the object, Jer. 4. 2.* author, and fountain of my life and happyness] but how? *in word, in judgment, and in righteousness.* Judgment is see in the middle as having two eyes, looking inward at the truth and sincerity of the Heart, and looking forward at the due performance of the Oath in Righteousness. For men may subscribe to what is a truth considered materially, yet swear falsely in a formal sense, respecting the manner of their subscribing; *Though they say the Lord liveth, surely they swear falsely: a truth in it self is a lie in their mouths. Jer. 5. 2.* Oh Christians, you have a great need to know what you do; you must get a due understanding of that nature and property of that God with whom you Covenant, of your selves, what you were by Creation in Innocency, what you are by the fall in Sin and Misery, what you must be

by grace in your recovery : by whose means
 and upon what bottom this new Covenant is
 founded and depends : even Christ the Me-
 diatour, by whom the graces are wrought
 and benefits conveyed, namely by the Holy
 Ghost ; what are the priviledges made over
 to the sincere Covenanters : what are the
 termes, for what ends and designs it is pro-
 pounded, Gods glory : Mens good : the dif-
 ferent administrations, and gracious promises
 comprehended in this glorious dispensation :
 such things you must know, or you do you
 know not what, when you go about personal
 Covenanting. *Joseph* would not suffer Israel
 to enter into Covenant, till he had informed
 their judgments, and rectified their mistakes :
see Joseph 24 and 31 : and our Lord Jesus
 thought fit to acquaint that forward young
 Gentleman with the termes upon which he
 must be a Christian. *Mat 23* : 16, 23, and
 former did enter the Covenant upon Gods
 advice : *the Pharisee* (a false-hearted Hypo-
 crite) took his leave and did not stir the
 and farewell he as good part as fitness doth
 for Christ and the rotten heart must part : Our
 Lord loves not to decay Men in his service
 by a mistake, he loves plain dealing, and telleth
 them the worst at first, he will have no self
 deceiving followers ; they say War is sweeter
 to the unexperienced, a Red Coat, good Smir-
 Monkey in hand, and fair promises tempt forth
 young men to Lift themselves, but when they
 meet with Winter Field lodgings, storming
 Towns, or sharp service in a field battle, they
 come

*Dulce Bellum in-
 experitis.*

come off with a [*Non-putaram*] I little thought of this, and flinch away and outrun their Colours, and if they are caught they are Hanged: Thus do many in Religion, they engage themselves they know not why, and forsake it they know not for what or how soon. It's storied of one of the Kings of *England*, in the Heptarchy-time, that hearing a Christian Bishop or Minister in preaching, lay open the excellencies and priviledges of Christianity, he would needs in post-hast turn Christian and be Baptized, and was so (it may be) too hastily, and fell to his old Vanities and Debaucheries, was admonished, that that course of life was inconsistent with Christianity, he presently abandoned his new assumed Religion, that he might retain his old Abominations. It's well if many do not thus own Religion meerly upon a mistake; and therefore the Primitive Church appointed Catechists to train up and try new Converts a season in order to their solemn entering Baptismal Covenant and entertainment as adult members to all Church-priviledges. Oh that you did duly understand what you do in this great affair; think and think again of it; learn all that it's fit you should know; it's dangerous to be invincibly ignorant, it's damnable to be wilfully ignorant; if our Gospel be hid, it is hid to them that are lost, and if you neither know this way of Peace, nor study to know it, but say to God, *depart from us we desire not the knowledge of thy ways*, I pronounce you to be without Christ. *Aliens to the Common-*

2 Cor. 4. 3.

Rom. 3. 17.

Job 21. 17.

Eph. 2. 12.

Vid. Dr. Tuck-
ney Theol.
præf. Theol.
pag. 181.

Eph. 4. 21.

Mat. 6. 24.

Zeph. 1. 5.

Hos. 10. 2.

2 Cor. 6. 14,
15, 16.

Isa. 1. 16, 17,
18.

Isa. 30. 22.

Isa. 14. 8.

wealth of Israel, strangers from the Covenant of promise, having no hope, and without God in the world. O then, as ever you will seriously enter this Covenant, get your minds well informed: Be not satisfied with well meaning, or an honest mind, which carnal hearts joyning with Socinians do applaud, tho' distinct from, yea without saving knowledge: But you have not so learned Christ; see then that you thus hear him, and be taught by him as the truth is in Jesus; and then you are fitted for Covenanting with him.

2. You must break off confederacy with all other lovers, this is absolutely necessary; no Covenanting with God till you be divorced from World, Flesh, Devil; our Lord admits of no Paramour; the Throne and Bed yield to no corival; you cannot serve God and Mammon, nor swear by the Lord and by Malcham, if your heart be divided you shall be found faulty: *What communion hath light with darkness? what concord hath Christ with Belial?* God will not treat with that Man that keeps his Sword in his hands; throw down your weapons, sins, wash you, make you clean, put away the evil of your doing (saith God) from before mine Eyes, cease to do evil, learn to do well, &c. come now and let us reason together, saith the Lord; forsake the foolish and live, cast away all your Idols and Abominations; say of loveliest graven Images of Silver, and the costly ornaments of molten Images of Gold, get thee hence; *What have I to do any more with Idols? O Lord our God, other Lords have*

have had dominion over us besides thee; but by thee only will I make mention of thy Name. God forbid that I should henceforth serve sin; if I could get free from sin, I should then become the Servant of Righteousness. I renounce my sinful self, my civil self, my relative, yea my righteous self, and all things whatsoever that stand in competition with thee; yea I will beat down my Body, and deny my natural self of any thing that may feed my flesh, and make it kick off the Rider and break the Reins of temperance, chastity, and sobriety; by the assistance of Gods grace I will renounce the love of the World, and set my self against the lust of the eye, the lust of the Flesh, and the pride of life, by which I have been so oft intangled. God forbid that any inferiour object should captivate your Heaven-born Soul. What is Gold to God? What are Goods to Grace? What is Earth to Heaven? Alas that gain should be your Godliness, your Shop, your Temple, your Chest, your Shrine! Come Soul do not stand out, nor capitulate with God, as though you were upon equal termes with him, or as Princes, that, if their opposites come not up to their proposals, prepare to take up Arms, and right or revenge themselves by force. Be it known to you, that you are Rebel-subjects, whom the great King hath bound in Chaines, and can hang you up at his pleasure for your Treasons; only he waits with patience till you return to Allegiance, and upon lower termes he will not entertain you, then casting down your

Isa. 26. 13.

Rom. 6. 6. 18.

1 Job. 2. 16.

Isa. 57. 21.

Exod. 34. 7.

Omnis peccatum
est Duci dicitur.

your Arms, and crying for mercy. Gods justice and holiness are both engaged against sin, *There's no peace, saith my God, to the wicked;* there's one red letter in Gods Name, he will by no means clear [*i. e.* the wicked, that holds fast his deceit] he cannot be reconciled to the sinner, that loves his sin more than God; and he doth so that will not part with sin, to be friends with God; he that keeps this make-bate in his bosom, shall not be taken into Gods bosom; for sin only made the breach, and divorce from sin only makes up the breach: canst thou expect God should betray his honour, deny himself, to gratifie thee, in a sinful way? Did you ever hear of a Prince that gave a patent to another to cut his own Throat? Now sin is a Godslaughter interpretatively; as long as the Traytor is within, God will not raise his siege or hear of Covenanting for Peace; cut off the head of *Sheba* the Son of *Richi*, cast it over the Wall, and you shall find him a friend; must you think (as one saith) to send a beloved lust out of the way for a while, as Princes use to do with their favorites in a popular commotion, to please the people, and then call them home when the hubbub is over, God will not thus be mock't, either bid a perpetual adieu to sin, or God and your Souls will never meet in amity; nothing but sin will forbid the bannes of marriage betwixt God and you; and what lust is so sweet, so profitable, that's worth burning in Hell for? When *Darius* fled before *Alexander*, he cast away his massy

when a Mans Will is renewed, he hath a blank to write his name in: an Actual renewing of Covenant, his Spirit makes him willing and ready to close with this opportunity; he sets all things in order for it, he puts off other business and company; and retires himself to manage the work effectually, nothing shall hinder him. *Mary* will throw off all other business, and will sit at Jesus Feet; the bowing of the Will unlocks the Door, and sets it open to Christ; when God saith, *seek my face*, the renewed Will echo's, *thy face Lord will I seek*. but if your Will be not forward, you'll make a thousand objections, this or that Lyon is in the way: You will not set about this Covenanting to purpose without your Will; and God will not entertain you, except you consent with your whole Will, this is a Marriage, and requires the Wills consent, assent of the Understanding will not serve without consent of the Will; this is that which God chiefly requires, *My Son give me thy Heart*; this is that which Ministers woo sinners for, *that with purpose of heart they should cleave to the Lord*, this is the proper Act of saving Faith, *with the heart Man believes*. You do nothing except you be truly willing; you'll but mock God, and cheat your selves without a willing heart. Oh first, feel your pulse, try your state; hath grace changed your Will? then come and Covenant with God; *whoever will, let him take of the water of life freely*. It's true, it is God only that worketh in us, *but he will as to do*; but you are

Psal. 27. 8.

Prov. 23. 26.

Act. 11. 23.

Rom. 26. 10.

Rom. 22. 17.

Phi. 2. 13.

to enquire whether God hath wrought it, and being acted you will act, being moved you will move apace God-wards; nothing will stop you, and if the Will go along with you, you will be sincere in making, and faithful in keeping this blessed Covenant.

4 Your Hearts must be duly humbled; your Spirits will never stoop to Gospel-terms without sound humiliation; *Take my yoke on you*, saith Christ, *How? why learn of me; for I am meek and lowly in heart*: that stiff vein in your necks must be broken, or else you will scorn Gospel-terms, and be like a wild Bullock, unaccustomed to the Yoke; a broken heart will be only fit to grieve with Christ: O that you did sensibly see your selves Children of wrath by nature, bond-slaves to Satan, enemies to God, under a dreadful Curse ready to perish, unable to help your selves: Oh then you'll see a need of a Physician, and willingly submit to his severest prescriptions, to recover your Souls health; you will lay you selves low at Gods feet, and judge your selves unworthy of this high honour, and say as *David* once, *who am I, or what is my life, that I should be thus advanced?* Seemeth it a light thing to be the King of Heavens Son! Who durst have presumed to aspire to such an honour, if the great God had not condescended to take such a Worm? Must *the Thistle in Libanon be allyed to the Cedar in Libanon?* Shall the least of Gods Mercies be advanced to the highest of Priviledges? Who could believe it, but that
God

Matt. 11:29.

Jer. 31. 18.

*1 Sam. 18.
18—23.*

2 Chron. 23. 18.

God himself saith it? Let the termes be what they will, I have great reason to acquiesce in them, and subscribe to them. Dismounted Saul will say, *Lord, what wouldst thou have me to do?* Or the pricked Jews, *men and brethren what shall we do?* Or the affrighted Jaylour, *Sirs, what must I do to be saved?* Or as the German Divine, Let us put our necks under Christs yoke, and obey his word, if we had six hundred necks. When Paul was kindly humbled, he was not disobedient to the heavenly vision, nor consulted with flesh and blood, but immediately yielded to Gods terms; the humbled Soul picks no quarrels with Gods proposals, but freely subscribes to Gods Articles, and the stricter the better; let flesh grumble, the humble Soul takes Gods side, and looks on all that God prescribes as holy, just, and good; but a proud unhumbed heart riseth in Rebellion against God, in stead of Covenanting with him, and is ready to say as proud Pharaoh, *Who is the Lord that I should obey him?* They were proud men that scorned Jeremiahs message, therefore he saith, *heare ye, give eare, be not proud for the Lord hath spoken.* Proud men are self-sufficient, and think they can shift well enough without God, and say, *we are Lords, we will come no more to thee.* God knows the proud afar off and keeps them at a distance in point of Covenanting or Communion, but he gives grace to the humble, yea he dwells with him of a contrite and humble Spirit, the lower you are the nearer to God; you must humble your selves to walk with God

Aff. 9. 6.

Aff. 2. 37.

Aff. 16. 30.
Submittamus
verbo domini
fi (imagina a no-
bis essent colla.

Aff. 26. 19.

Gal. 1. 16.

81

Rom. 7. 12.

Jer. 43. 2.

Jer. 13. 15.

Jer. 2. 31.

1 Pet. 5. 5.

Isa. 57. 15.

God, cast your selves at his feet, and he will
 lift you up; the showers of Covenant-mercy
 flow down into valley-souls; lie at Gods feet
 and you shall receive of his word; give God *Deut. 33. 3*
 glory by taking shame to your selves. Be
 ashamed you have stood out so long, resisted
 so many calls of his Word, motions of his
 Spirit, cheeks of Conscience to enter this Co-
 venant with the Lord; lay to heart that you
 have so long turned a deaf ear to his solemn
 calls, and broken these Bonds asunder, and
 cast his Covenant behind your back. Ah Soul,
see thy way in the valley, know what thou hast Jer. 2. 23.
 done, that thou hast been a swift dromedary,
 traversing her ways; when God brings his peo-
 ple to himself in Covenant, they shall come
 with weeping, and with self-bemoanings: Oh *Jer. 31. 9, 18.*
 faith the Soul, what a beast am I! my Bones are
 full of the sins of my youth, I forgot my Bap-
 tismal Covenant; I like man [i.e. Adam at
 first] have transgressed the Covenant, therein *Hos. 6. 7.*
 have I dealt treacherously against the Lord; yea
 I have slidden back by a perpetual backsliding,
 yea I have held fast deceit, and have refused *Jer. 8. 5.*
 to return; it's a wonder I am not in Hell,
 alas my heart is hardened to a Prodigy, I am
 as dried stubble fit for the fire, And is there
 yet any hope? Doth God wait to be gracious?
 Well I come Lord as I can, upon my knees.
 Oh that at last my heart were knit to thee!
 O that my heart were sincere! I doubt it, I
 much fear it, this rotten, treacherous Hypo-
 critical heart hath so oft cheated me, I have
 great reason to be jealous it will cozen me in
 this

this great affair. God loves to see a Soul humbly crouching at his feet, to lay hold on his Covenant, that's the Soul he will accept. It is storied of *Augustus*, That having promised by Proclamation a great sum of Money to any that should bring him the Head of a famous Pyrate, the Pyrate hearing of this brought it himself, and laid it at his foot, he was accepted, pardoned, rewarded ; go you and do likewise to our gracious God.

5. Put on an holy resolution to enter this Covenant notwithstanding all contradiction ; you will find much opposition from without and from within ; Satan will interpose and forbid the Bannes of this holy Marriage , and claim an interest in you by prescription time out of mind ; one while he will allure as an Angel of light, otherwhiles affright as a roaring Lyon ; the World will divert or deter you, and tell you it's more adoe than needs, thou hast something else to do : But above all a naughty heart will muster up all its faculties, and with one consent begin to make excuses, I have this and that to do, the flesh will pull back and joyn issue with Devil and World, and say, What needs all this ? this preciseness is but an invention of these Puritan-priests, that would bring all folks under their Girdle, it's enough for us to serve God, Pray, keep Church, receive the Sacrament as well as we can, what need we to bind our selves in Covenant ? thus a carnal heart will slip the collar, would be loose, and is loth to lay Conscience under the severe obligation of a sacred Oath, but

2 Cor. 11. 14.

1 Pet. 5. 8.

Luk. 14 18.

but still would leave some hole to creep out at; to gratifie some lust, and therefore you must put an Heroick Resolution, to do it whatever it cost you, to act according to conviction; to put in present Execution what your heart suggests and your hand finds to do: Thus we find holy Joshua stirring up the people to courage as a preparatory to their Covenanting, *chap. 23. 6.* *Be ye therefore very couragious, to keep, and to do all that is written in the Book of the Law of Moses;* and why courage? because they should meet with many oppositions in the way of duty. Every part of Religion hath it's difficulties; uprightness hath boldness; the *Levites* are said to be more upright in heart, to Sanctifie themselves than the Priests were; the Priests shewed more policy than piety, as if they would stay a while and see how the times would prove, before they would ingage, lest they should be more forward than wise. Reformation-work is but an icy path, faith one, cowardly Spirits love to have it well beaten and broken by others, before they dare venture; but sincerity is of a better instal, like the true Traveller, that no weather shall keep him from going his appointed journey: An upright man stands not looking at the Clouds, imagining this or that scarecrow, but takes his warrant from the word of God, and nothing shall daunt him if he have a commission from Heaven. Gods pleasure is press-money to carry him through this warfare; a resolute Spirit chides his slack and slothful heart, *my Psal. 62. 9.* *Soul wait thou upon God: my heart is fix'd; O*

Psal. 57. 7, 8.

Jer. 50. 5.

Luk. 9. 51.

*Obstinatâ &
imperterritâ
mente locum pe-
tiit.*

2 Kings 7. 4.

Heb. 11. 24, 25.

God, my heart is fixed, yet a peg short, he adds, *awake up my glory, awake psaltery, and harp, I my self will awake early.* The true Covenanters ask the way to Zion with their faces thitherwards, this shews intention and fervency of Spirit, a magnanimous resolution to go through with the business, whatever it cost, as Christ is said, *steadfastly to set his face to go to Jerusalem*, nothing could take him off, or make him linger or loyter in the way, no intreaties, fear, shame could stay him, but he goes towards the place, saith Bede, with a kind of obstinate and fearless mind; just thus must you do, you must not cast about how this Covenanting may consist with your profit, credit, or ease, carnal designs, but set about it with an holy magnanimity to bind hand and foot, Soul and body to the Lord; there's no delay or dallying in the case, but as the ten Lepers, *if we enter into the City, the famine is there — if we sit still we shall die, now then let us fall to the Host of the Syrians, if they save us alive, we live, if they kill us, we shall but die*; so must you make a bold venture, not with a [may be, and who can tell?] there's ground enough from Scripture promises and presidents for Faith to bottom upon; God will bear you up, and bear you out as one of his alleys: Go on Soul as *Moses* did, who when he was grown big, or great enough to make his choice, or when he was come to years (so we read it) *refused to be called the Son of Pharaoh's Daughter, chusing rather to suffer — he was forty years of age, and had often pondered*

dered it, and had laid the weights of all the aggravating circumstances on both sides in the scales, he had counted the cost, and knew best and worst, and still was peremptory as *Ruth* to follow *Naomi*, or as a Woman in love with such a man, I must have him, and will have him, though I beg with him; so must you say, wave all opposing persuasions, I must enter a Covenant with the Lord, I cannot live, I dare not die without a relation to him in Covenant.

6. Propose right ends to your selves in personal Covenanting with the Lord. In all your particular duties, your ends and aimes must be right; or you mar the comfort of your undertaking, and lose acceptance with God; it is true it is lawful for a man to look to his own safety, in a secondary and subordinate way, but this thou must do, and yet unsound, if self be thy chief end; a Man taken in a storm may be forced under the Pent-house of his greatest enemy for shelter, without any change of his heart or better thoughts of him, as *Davids* enemies yield feigned or forced subjection, or as *the Kings that served Hadadzer* when they saw he was smitten, made peace with *Israel*; so some for a shift, will make a Covenant with God, to save themselves from Hell, and as *Balaam* to die as the righteous; others think by this means to merit or purchase something at Gods hand, but Heavenly treasures stand not upon sale, you may purchase Hell, not Heaven; *The wages of sin is death, but the gift of God is eternal life*: what God sold to

2 Sam. 10. 19.

Rom. 6. 23.

Christ he gives to us ; if you claim any thing by your own righteousness, you shut out his ; this Covenanting is not a trucking , you mistake the nature of the Gospel, if you come to Barter or Bargain. You'll say, What end must we propound in our Covenanting with God ? I *Ans.* No other end but that for which you came into the World, Namely to glorifie God and to injoy him. 1. Your chief end must be to perform your homage to the King of Heaven, in swearing fealty and subscribing this sacred Oath of Allegiance to signifie that you hold your Life and Being from him, and depend on him for your subsistence, and ascribe and return all back to him, *not unto us, not unto us, O Lord, but unto thy Name give glory for thy Mercy, and for thy truths sake ;* mercy in making, truth in keeping Covenant with thy people ; this is Gods end, and must be ours : God will have his name Sanctified by all that thus approach to him, surely God is more glorified in our Covenanting with him, than in our being Condemned by him. In communicating grace to sinners lies the greatest Revenue of his Crown, and one single act of sincere Faith glorifies God more than any other acts of obedience or performances. *Abrahams* Faith glorified God more than offering his Son : Oh Sirs, you can never come with incouragement, unless you mainly eye Gods glory, as well as your good, in Covenanting ; yea, you must have respect chiefly to that order and method whereby God raiseth a monument to his glory,

Psal. 115. 1.

Mic. 7. 20.

Lev. 10. 3.

Rom. 4. 20.

ry, that's the satisfying of justice by the Blood of Christ. Carnal ignorant Souls, saith one, are just like Prisoners at the Bar, good my Lord, have mercy, spare me, pardon me, right or wrong, legally or illegally, what care they, so they have it of any fashion? but another considers the equity of the Law, the honour of the Judge, and would sue down his Pardon in a legal way; so must you, chiefly consult Gods glory. 2. The enjoyment of him, this is the highest act and end of a rational Creature, and God hath joyned them; and the Christian in this work must not separate them; saving from hanging serves not the turn of a good Subject, but he would be taken into favour, and come into the presence-chamber, *let me see the Kings face, saith Absalom; let my fellowship be with the Father, and the Son, saith the Covenanted Soul.* 2 Sam. 14. 32. 1 Job. 1. 3. This Covenanting is in order to gaining acquaintance with God, as well as reconciliation to him; the believing Soul wants from Heaven tokens of love, kisses of his mouth, and communications of Divine grace; this union is in order to communion: he lies under the illapses of grace, holds the King in the galleries, and waits for mutual giving, and receiving of loves, which is an antedating of Heaven. Oh for seeing the face of God, and deriving influences of grace and comfort from him! these must be your ends.

7. Ply the Throne of Grace with believing Prayers, without this all the former will be insignificant; you must Pray before and in en-

tring this holy Covenant; *with weeping and with supplications will I lead them.* This work is fittest to be done upon our knees; this whole work is of God, and he alone must manage it from first to last. *Quest.* What must we Pray for when we are going about this work of personal Covenanting? I ~~Ans.~~ For Four things,
 1. Intreat the Lord for council and guidance in this important affair; ask the way to Zion, when you are a going to Covenant, it's an uncouth work, and the Christian unacquainted with this road, knows not how to set about it, and therefore weeps and seeks the Lord his God. Lord this work is too high and hard for me, it's dangerous to miscarry in it; it's soon done, but not so easily done well. God hath no pleasure in fools, in their persons or vows; I am more brutish than any man, Lord *make me to understand the ways of thy precepts,* but especially *show me thy Covenant;* unveil Covenant-mysteries; display Covenant-mercies, and open to me Covenant duties: Lord manifest the terms, let me not stumble in the threshold, miss it in the entrance, and so miscarry in the end: Lord there are secrets in thy Covenant which thou dost impart to them that fear thee; teach me now in the way that I am choosing, natural reason knows little of these things, flesh and blood cannot reveal them, sometimes *thou hidest these things from the wise and prudent, and revealest them to babes;* these Covenant-concerns are of special institution; Lord take me by the hand and lead me in the way of truth, teach me the good

Jer. 50. 4.

Ecc. 5. 4.

Psal. 119. 27.

Psal. 25. 14.

Matt. 11. 25, 26.

good way wherein I must walk, keep me *1 Kings 8. 36.*
 from stumbling, or wandering, for thou sayest,
 that wayfaring men, though fools shall not
 err therein. 2. Beg of the Lord sincerity and *Isa. 35. 8.*
 uprightness, that your deceitful hearts may
 not mock God and cheat you. *Ephraim* of
 old set not their hearts aright, nor was their
 Spirit stedfast with God, and so kept not the
 Covenant of God. Oh Sirs, take heed of *Psal. 78. 8, 10.*
 this, lest you flatter God with your mouth
 and lie unto him with your tongues, therefore
 as you must take heed to your Spirit that you
 deal not treacherously, so must you Pray
 hard to the Lord, in this manner, Behold,
 Lord, thou desirest truth in the inward parts, *Psal. 51. 6.*
 in the hidden part do thou make me to know *Psal. 86. 11.*
 wisdom, unite my heart to fear thy name,
 this heart of mine hath oft given me slip, now
 Lord, bind this sacrifice to the horns of the
 Altar; circumcise my heart to love the Lord *Psal. 118. 27.*
 my God, make my heart sound in thy statutes, *Deut. 30. 6.*
 thou knowest the way I am now taking, Lord *Psal. 119. 80.*
 search me and know my heart, try me and *139. 23, 24.*
 know my thoughts, and see if there be any
 wicked way within me, let me be weighed *Job 31. 6.*
 in an even ballance, that God may know my
 integrity, I am loath to be deceived, Lord
 stop my hand, if my heart go not with it, let
 me not subscribe to a lie, or go on with a lie in
 my right hand, let my heart and life harmo-
 nize with my mouth and hand-writing, I have
 a base heart, am apt to say as that perfidious
 Son, I go Sir, but went not, Oh help me to *Matt. 21. 30.*
 bring this heart along with me to the work, let *Psal. 25. 21.*

Joh. 15. 5.

Pbi. 4. 13.

2 Cor. 3. 5.

Psal. 119. 122.

Isa. 38. 14.

1 Cor. 15. 10.

Eph. 1. 6.

Rom. 3. 9.

integrity and uprightness preserve me. 3. Plead hard for renewed strength and assisting grace to stand to this Covenant: though I see the way before me, and have an upright desire to walk therein, yet I cannot step one foot before another without assisting grace; yea, I cannot reach out one hand to take hold of the Covenant; my Soul needs manutenance as well as manuduction; I cannot hold the Pen except thou hold my hand, without thee I can do nothing, but by grace strengthening I shall be able do all things; I cannot think any thing as of my self, all my sufficiency is of God, did I not hope for grace assisting, I durst not engage, for I should certainly break my Covenant. Be surety for thy servant for good, Lord I am oppressed undertake for me, or (as the word is) mingle thy self with my actions, concern thy self with my affairs, undertake for performance on both sides, to help me to perform the conditions, as well as making good thy promises to me; the work I am about is thine, let the strength to manage it be from thee, in thy name I set about it, be my Patron to defend me, my helper to uphold me, and be my exceeding great reward to satisfy me; by thy grace I am what I am. 4. Believingly plead for acceptance and entertainment, with God through Jesus Christ, you are accepted only in the beloved; alas by the works of the law shall no flesh living be justified, I am cast by the Covenant of works, *there's none righteous, no not one*, not the bragging Philosopher among the gentiles, nor precise,

precise Pharisee among the Jews, nor the holiest Saint among Christians can stand before the tribunal of justice; my resolute promises of future reformation will not make a compensation for former provocations; *Enter not into judgment with thy servant, for in thy sight shall no man living be justified*; God hath nailed that door, and opened a new and living way: thus you must enter, or be rejected; the old way is like the Northern passage to the Indies, whoever attempts it are sure to be frozen up before he gets half way. Lord (must you say) I renounce mine own righteousness, and flee to Christ, thou bids me take hold on thy strength to make peace with thee, *in the Lord alone have I righteousness and strength, it's not my Covenanting, but Christ the Covenant of the People, by whom and through whom I hope to be accepted*; his work is to confirm the Covenant and to bring in everlasting righteousness; he by his death and sufferings brings Souls to God, my poor endeavours to Covenant with God is but to get a title to thee and all that Christ hath purchased; Lord put me not away from thee in displeasure, thou bids me come, and hast told me *that those that come to thee, thou wilt in no wise cast out*: Let my Heavenly Joseph lead me into the Kings presence; *he is thy beloved Son in whom thou art well pleased, i. e. with all that are in Christ*. I confess thou maist reject me, not only because of my meanness there being a vast disparity betwixt an infinite God and Worm man, but because of my guiltiness

Psal. 143. 2.

Isa. 27. 3.

Isa. 49. 8.

Dan. 9. 27.

1 Pet. 3. 18.

Job. 6. 37.

Matt. 3. 17.

guiltiness, there being a contrariety betwixt an holy God and filthy sinner, but I come to thee through a mediator, let me that have been far off be made nigh by the blood of Christ, he only is my peace, to reconcile God and sinners; could I get hold of Christ, I then have hold of Gods Arm, thou canst not strike the Soul that holds thereby; I bring the Lord Jesus with me, O look on me in the face of thine Anointed,

C H A P. VII.

An account of the circumstances that are furtherances in the Souls Covenanting with God.

I Proceed now to the Fourth general Head, which is to give an account of the outward circumstances convenient for the better managing of this work of personal Covenanting, and though I shall not lay too much stress upon these, yet because all actions are cloathed with some circumstances which render those actions both feasible and more easie to be done, and also more lovely and useful when done; I shall say something to these: *Solomon saith, a word fitly spoken* [Heb. upon the wheel] *is like Apples of Gold in Pictures of Silver*; an allusion to an artificial Coachman that hits exactly the right turn; Oh how pleasant and profitable is such a word or work! for a word or work in their proper place are done with great facility, success and expedition. Fit circumstances wheel

Pro. 25. 11.

דבר רבפר

על אסניו

*Verbum commodum
vel rotunde
dictum, i. e. ob-
servatis debitis
circumstantiis.*

wheel a Mans business apace towards the desired issue and end. Now in this present affair of personal Covenanting there are Four circumstances to be observed,

Viz. { 1. *Time.* | 3. *Manner.*
2. *Place.* | 4. *Helps.*

Quando, ubi, quomodo, quibus auxiliis.

I shall very briefly touch upon all these in their order :

1. For the *Time*, when this Covenant is to be made or renewed : All duties are to be done in time, but there are proper and fit seasons for particular works, which are usually called opportunity, *he hath made every thing beautiful in his season, saith Solomon, and man hath his time and proper season, which because men know not, they are as the Fishes and Birds caught in an evil net and snare.* In general, the time of life is the only time of entering this Covenant with God, for when death hath parted Soul and Body, there will be no making peace with God, there's no work, device, knowledge or wisdom in the Grave, Hell is full of good wishes, and fair promises upon condition of those damned Souls living again; but all's in vain, either now or never, you must seek the Lord while he may be found, lay hold on the Golden Scepter while its stretched out, kiss the Son, lest he be angry and you perish from the way; now is the accepted time, now is the day of salvation, to day if you will hear his voice,

Ecc. 3. 11.

Ecc. 9. 12.

Ecc. 9. 10.

Isa. 55. 6.

Psal. 2. 12.

Psal. 95. 7, 8.

Heb. 3. 18.

voice, barden not your hearts; yea take up a resolution this very instant, I cannot assure you of another proposal to morrow, you may outlive the day of Grace, God may shut up his office of mercy and strive no longer with you; yea he may justly swear in his wrath you shall never enter into his rest: I do solemnly require and conjure you, that you take the first opportunity to enter this Covenant with the Lord.

But besides this time of life in general, there are some particular seasons that are very proper for managing this solemn, and grand transaction; I shall mention these Seven;

1. At the sinners first conviction and conversion to God, when the thundering Alarms of the Law have laid the sinner under dreadful apprehensions of Gods flaming wrath, then the Soul is pressed under the intolerable load of multiplyed sins, and is holden in the cords of his own iniquity, and is just a dragging into the pit: What can the Soul do? Whither can it go? Flee he cannot, abide these flames he is not able, resist God he cannot, perform the conditions of the old Covenant that's impossible, What shall he do? While the Soul is musing on it's perishing state. Behold our blessed *Ebed-melech* lets down into this dungeon of despair the blessed cords of another Covenant, softened and lined with tender love, putting them under the Armeholes of perishing *Jeremiahs*, or God-fearing Souls, and by the Blood of this Covenant sends forth these Prisoners out of the pit wherein is no Water.

Jer. 38. 12. 13.

Zech. 9. 11.

This

This method of Divine Grace is clearly described in *Job* 33. 14, to 31. wherein Gods grace finds a ransom for the forlorn sinner; when sinners find themselves lost, then Covenant-grace is a blessed line that leads them to, and binds them fast to God; now Christ is welcome, when the door of hope is opened in this valley of *Achor*, our Lord having drawn the bewildred Soul into a wilderness speaks to his heart, and thus the sinner Ecchos, and is there any hopes to repair a broken Bankrupt? May a poor condemned Malefactor have a Pardon? Is it possible that an outlawed Traytor may be received into the Princes favour? Yes, the New Covenant gives me encouragement, I will make the experiment, who knows but I may find acceptance? Oh for an heart to accept these sweet and equal termes of the Gospel-covenant!

2. Upon after revoltings, it's very rare for any Child of God to continue so stedfast in the Covenant, but at some time or other a corrupt heart betrays him, and he falls into sin or security, to Gods dishonour and the wounding of Conscience, and it is by vertue of this new Covenant, that God accepts a returning prodigal, *Jer.* 3. 12, 14. *Return thou backsliding Israel — yea turn O backsliding Children* [Children still, though revoltors] *for I am married unto you, and I will take you, &c. yea I will heal your backslidings,* ver. 22. the ground of this is antecedent Religion, Covenant-grace, and what say they? Behold we come unto thee for thou art the Lord our God, there's

there's the foundation of their hopes, and then you find these backsliders renewing their Covenant, renouncing carnal confidences, owning God as their Saviour, confessing their sins, resolving upon other practices, which is the substance of Covenanting, see *ver.* 23, 24, 25. the like you have in *Hos.* 14. 2, — 8. after this manner the backsliding Soul returns to God, O Lord, I have broken the first Covenant in my great grandfather, I have violated my Baptismal Covenant, I have contradicted that solemn Engagement made to thee at my first conversion, I have failed in keeping my frequent occasional Vows, and still feel I have a backsliding heart, I am not worthy to be entertained, yet still my heart is working towards thee, I am not content to be at a distance from thee, Oh that now I could bind this treacherous heart with double Bonds, to walk more closely with God; though I have done iniquity, I will do no more, I will not offend any more; God forbid that I should return into folly, Lord say thou that word not only preceptively but efficaciously, sin no more; let the will of God be my sanctification, let Satan make no more inroads upon me, set thou a watch over my heart, before my lips, and on mine eyes, make the strongest fence where the hedge is lowest. I am aware where the fault was, God make me more watchful.

3. Under pressing afflictions; then is a fit season for renewing Covenants; it's natural for persons to make large promises to God in their troubles, that upon condition God will deliver

Job 34. 31, 32.

Psal. 85. 8.

Job. 5. 14.

1 Thess. 4. 4.

deliver them, they would do so and so, yea
 and for this cause God brings Men into straits,
 that falling under the rod they may be brought
 into the Bond of the Covenant; God chafeth *Ezek. 20. 37.*
 his in the furnace of affliction. *Manasseh* was
 caught in the Thorns, bound in Chains in *Ba- Isa. 48. 20.*
bylon, that he might know *Jehovah* was God,
 and that he might bind himself to better man- *2 Chron. 33. 11,*
 ners, and do no more so wickedly. God *12, 13.*
 binds us in cords of affliction, that we may *Joh. 36. 8, 9, 10.*
 open our ears to discipline, and command us
 to return from iniquity. *David's* lips uttered
 [*marg. opened, i. e. largely*] his Vows,
 and his mouth spake them out, intelligibly *Psal. 66. 13, 14.*
 when he was in trouble; so will the Soul say, I
 am now in misery, my sins have reduced me
 to straits, I cannot help my self, the Creatures
 cannot help me, God will not till he be re-
 conciled to my Soul, reconciled he will not
 be, till I return to him by Faith and Repen-
 tance, and renew my Covenant with him.
 O Lord, my help is only in thy Name, be
 friends with my Soul in Christ, entertain my
 Soul, sanctifie thy Rod with Covenant-love,
 and then use thy pleasure for removing it or
 continuing it upon me; Art not thou my con-
 federate? send Auxiliaries from above, rid
 and deliver me from these mighty Waters, *Psal. 142. 7, 8.*
 bring my Soul out of Prison that I may praise
 thy Name, let it be known that thou art my
 refuge and portion in the Land of the living,
 though I walk in the midst of trouble, thou
 wilt revive me, the Lord will perfect that
 which concerneth me, forsake not the work of *Psal. 138. 7, 8.*
 thine own hands.

Ezra. 9. 13.

with c. 10. 19.

Psal. 116. 8, 9.

Hos. 11. 3.

Psal. 76. 11.

4. Under lately received deliverances, when God hath set us at liberty it becomes us then to bind our selves to God with stronger Bonds; thus the Mariners in *Jonah* 1. 16. when the Sea ceased from raging, and they had escaped drowning, *then the Men feared the Lord exceedingly, and offered a Sacrifice to Jehovah, and made vows*; and indeed the due sense of Mercy will ingage an ingenuous Spirit to duty: Former deliverances put holy *Ezra* on solemn Covenanting for future obedience; when *David* is consulting *what to render to the Lord for all his benefits*, he resolves to give up himself to God by a fresh deed of gift, *O Lord truly I am thy servant, I am thy servant, and the Son of thy handmaid, thou hast loosed my Bonds*, *Psal.* 116. 12, 16. a double obligation calls for a double self-dedication. O my Lord (may the Soul say) all I have is from thee, to thee I return all back; *Thou hast delivered my soul from death, mine eyes from tears, and my feet from falling, therefore I will walk before thee in the land of the living*; this signal mercy is a cord of a Man to draw me nearer, and the Bond of love to tye me faster to my God, when I am paying my old Vows I will make new: Oh my Soul, Vow and pay unto the Lord, thy God, bring presents [even thy self] unto him that ought to be feared; this is the best testimony of my due gratitude, yea this self-rendition to the Lord is my mercy as well as duty, these tokens of his love to me must be Ecchoed with this return to him.

5. When

5. When persons are entring upon difficult services; if you be to undertake any work that's too hard for you, then renew your Covenant; that thereby you may put your selves into Gods hands, and ingage him to be for you: Thus did *Jacob* when he hoisted up his Sails, and lanced forth into the Ocean of a wide world, he Anchored upon the Rock of Ages, and arrived at his desired Haven; *Jacob* vowed a vow, saying, if God will be with me, and keep me in this way that I go, — then shall the Lord be my God. When *Jephthah* was to ingage in Battel against *Ammon*, he uttered all his words before the Lord in *Mizpeh*, Judg. 11. 11. which the Holy Ghost interprets to be his vow to the Lord, ver. 35. 39. upon the like account did *Abraham* lift up his hand (i.e. he vowed) to the most high God: Thus did *Asa* and others, when they set about Church-reformation; and thus must thou do in managing any considerable business for God, or for the good of thy Soul. Now Lord, I am adventuring upon an hard and hazardous undertaking, and shall be foiled in it without special assistance from above; thou, Lord, art not ingaged to help any but confederates, I am thine save me, and am now actually putting my self under thy wing, and improving all thy glorious attributes by personal renewing my Covenant with thee, and if God will be for me, who can be against me? this enterprize is beyond my strength, but I fear neither Men nor Devils, if the omnipotent God will appear on my side.

Gen. 28. 20,

21, 22.

Gen. 14. 22, 23.

2 Chron. 15.

12, 13.

K

6. When

*Psal. 132. 2, 3.
4, 5.*

Jer. 30. 21.

6. When Christians are going about any part of Gods worship, or any thing that relates to it; then is a seasonable time to renew our Covenant with God. When *David* was to settle Gods Ark, *he sware unto the Lord, and vowed unto the mighty God of Jacob, I will not give sleep to mine eyes, till I have found out a place for the Lord,* he resolves to be restless till Gods Ark be at rest: Thus if you be to attend upon God in any Duty or Ordinance, you must stir up your selves to take hold on God, and excite all the powers of your Soul to wait on him by explicite and implicate Covenanting; this is the Proclamation God makes, when he had spoken of the Governour and Nobles, whom he caused to draw near, yea, saith God, he shall approach unto me; Who shall approach? then comes the Character of right Worshipers; *for who is this that engaged his heart to approach unto me, saith the Lord; q. d.* these, the Covenanted Souls, that actually put themselves into a prepared frame, these shall come near me, others Worship afar of; the more fresh renewed Covenant, the more free admittance to the Lord. Actual Covenanting produceth actual Communion; the work will go on best when our Hearts are in a good frame, when our Spirits are most warmed, melted, quickened, and newly devoted to God, and lie under the sense of our relation to God; I told you this is a Covenanting with God by Sacrifice, now, if you be for Sacrificing, you must ingage to do it, and ingage in it, say, Lord I am going to

to read or hear thy word, as thou sayest in thy preceptive Will, so must I do, as thou holdest out mercy in a promise, so must I embrace it; I am going to seek God by Prayer, O Lord hear my Vows, *i. e.* my Prayers mixt with Vows, in this duty I manifest my dedication to thee, and expectation of all good from thee, Lord communicate thy self to me by sweet communion in a Covenant-way. *Exa 10. 12. Psal. 61. 5.*

7. More particularly, you must bind your selves to God by personal Covenanting when you go to partake of the Lords Supper, for in that sacred and solemn ordinance, you are to set your Seal to Gods Covenant, as God Seals it to you; *this* (saith Christ of the Cup) *is my Blood of the New Testament, which is shed for many for the remission of sins;* this Testament is the Covenant Sealed by the death of the Testator, and you are to subscribe it in this Ordinance. *Hezekiah* puts on the people in their preparation for the Passover to yield themselves to the Lord [*marg.* give the hand, *i. e.* in Covenanting, *2 Chron. 30. 8.*] and so enter into his sanctuary: thus must we do before we stretch out our hand to these sacred Elements, we must subscribe our hand to the holy Covenant; it is true, that Ordinance is for a commemoration of Christs death, but it is also the Communion of the Body and Blood of the Lord; and therefore implies union to Christ, by this Bond of Covenant; you take Gods name in vain except you be Covenanted Souls, nay you are abominable liars, if your practice answer not your profession; You pro-

1 Cor. 11. 25.

1 Cor. 10. 16.

sefs consent to the Covenant by your using the Seals, you declare your dedication to God, and acceptance of him, or what do you there? and is it not fit you should afresh be dressing your selves in your Wedding Garment? A lately renewed Covenant left a fresh stamp and impression upon your Spirits; and Oh how comfortably and confidently may you approach to the Lords Table and say, Lord thou knowest what has passed between thee and me in secret, but even now, and now I come solemnly to own it among thy people; Lord as thou hast given me the privy Seal, so add at this time the broad Seal, that I may pass Authentick in the Court of God, of Conscience and of thy Church.

This is the first Circumstance, relating to the Time.

2. The next is the Place, where this personal Covenant is to be contracted; and my advice is, that you manage this affair in some solitary place, because it concerns none but God and your own Souls; it's true you may personally Covenant in a publick place, and with others, in any ordinance; but when you are to enter it in a solemn manner, secrecy will be more proper; *Gen. 13. 14. The Lord said unto Abram, after that Lot was separated from him, lift up now thine eyes, &c.* mark it, when Abram was parted from Lot, then God and he pieced more closely and conjunctly. Possibly those hot quarrels betwixt their Herdmen had been a perturbation to Abrams Spirit, and a provocation to the Lord to withdraw

draw his Spirit, for Divine Revelations are usually made to Sedate and quiet Souls; or possibly God is well-pleased with *Abrams* self-denying condescension to his inferiour, and when they were parted God seems to say, well *Abram* I love thy peaceable Spirit, in room of *Lot* thy kinsman, I will now own thee as my Child, and be to thee a Covenanted friend, and will make good my promise to thee. This circumstance God takes notice of elsewhere, signifying how he dealt with this famous Patriarch, *Isa. 51. 2. Look unto Abraham your Father, and unto Sarah that bare you, for I called him alone, and blessed him, and increased him, i. e.* either when he was without seed or offspring, or I parted him from his Kindred and Relations, that he and I together might contract a special friendship by Covenant-relation: But you'll say, Why did God thus call *Abraham* alone? and Why should we thus enter into Covenant in a solitary place? I Answer, 1. Because it is a personal affair, and is fittest to be managed betwixt the heart-searching God, and the sincere Soul; you may in this as well as in closet Prayer, *Mat. 6. 6. shut your door about you, and keep the door of your lips from her that lieth in your bosom; here thou mayest ransack thy heart, freely open thy bosom to God, confess such sins and wants as it's not fit another should be acquainted with. When God establisheth his Covenant with thee, the Text saith, thou shalt remember and be confounded, and never open thy mouth any more, i. e. in any self-justi-* *Ezek. 16. 62, 63.*

fication, but thou must and wilt open thy mouth in self-condemnation; certainly the troubled heart of the returning Prodigal hath something to tell his offended Father that he would not have the dearest friend he hath in the world privy to.

Prov. 18. 1.

2. The Soul must not be disturbed in this grand affair; so saith the Wise-man, through desire a Man having separated himself seeketh and intermedleth with all wisdom [marg. he that separateth himself, seeketh according to his desire, and intermedleth in every business] all comes to one, it means that retired consultation in matters of moment is necessary for making mature conclusions; and managing solemn actions: In this business of Covenanting a Man must call up all his inward faculties, mind, will, affections, memory, and conscience, and excite their most vigorous actings, and all little enough. The work is great, the Temple to be built is for the infinite God to dwell in, the bargain is not only for this life, but for Eternity; the Fort-Royal of the heart is to be surrendered up to the great King upon very honorable termes, God sends his Summons by conviction, the matter is to be debated by the Soul within it self, it must hold a parley, and cast about what is best to be done to attain Gods ends, and save himself; the Council is to sit close without disturbance, his exigencies to be consulted, the equal termes to be considered, the necessity of coming up to them concluded upon, that the Soul may act deliberately, and still the tumultuous workings

workings of heart, by its self-communings and making diligent search; sometimes searching out the sins he is to confess, then what duty he must set about: another while asking his heart whether it be truly willing to consent? Then again considering Gods willingness in the promises of the Scripture, and what are the terms: these things will cost many inward debates and solemn thoughts of heart, which must be managed by Soliloquy, and cannot be done in a croud of company and business; therefore privacy is necessary.

3. God only is to be witness of the souls sincerity in this Covenanting, therefore must the Christian set himself as in the presence of an Omniscient God, who only is privy to his heart-motions in solitary recesses: he knoweth the way that I take, saith *Job*, when he hath tryed me, I shall come forth as gold, let me be weighed in an even ballance, that God may know mine integrity. I dare set my self as a glass in the Sun, to be shined on by the Sun of righteousness, and though I am conscious of many spots and blemishes, yet I would approve of none, but hate all, Search me, O God, and know my heart, try me and know my thoughts and see if there be any wicked way in me. Sin may be inherent, it shall not be predominant: it may force it self through me, but it shall not have an undisturbed road in me. Then Lord knowest thy servant, my witness is in heaven and my reward is on high; though my friends scorn me, yet mine eye poureth out tears unto God, and oh that one might plead

Psal. 139. 23, 24.
Job 23. 10.
Job 31. 6.
Job 16. 19, 20, 21.

K 4

Gen. 31: 47. 50. plead for a man with God, as a man pleadeth for his neighbour! A Laban could say, no man is with us, see God is witness, much more may I say so; my soul lyes under the fence of thy omnipresence in these my closet-retirements: thou art both witness and party in this solemn undertaking; my dearest relations know not what I am doing, but to thee alone I open and approve my heart; I ask no ones counsel or approbation, its enough that I have the warrant and approbation of my Sovereign Lord, saying, I have surely heard Ephraim bemoaning himself, returning to me, and I receive him as my dear son, my pleasant child: (yea may the soul say) I call in Sun, Moon, Stars, Trees, Stones, in the absence of men to bear their Testimony to this my Covenanting, as a dying Saint said, I am sure if the posts of this Bed could speak, they would testifie how many sweet hours God and I have had together in this very room.

*Jer. 31. 18, 19,
20.*

4. Because usually theres more freedom and endearedness expressed betwixt God and the soul in solitariness then in company; so intimate friends manifest most familiarity when a third person doth not intermix with their purest streams of Love, *cause every man to go out from me, saith Joseph, when he made himself known unto his brethren. Jonathan and David were only together in the wood, when they kissed, wept, embraced each other, till David exceeded, another time they made a Covenant before the Lord in a solitary wood. Thus husband and wife have the freest*

Gen. 45. 1.

1 Sam. 20. 41.

*1 Sam. 23. 16,
18.*

freest intercourse alone : *Come my beloved, Song. 7. 11, 12.*
 faith the Soufe, let us go forth into the fields,
 let us lodge in the villages, let us get up early
 to the vineyards, there will I give thee my loves, *Uberta mea.*
 or my breasts beld forth by the ripe clusters of
 the fruitful vine, q. d. there will I open to
 thee the hidden motions of my love-sick
 heart, and lay before thee the tokens of my
 hidden affection : yea there will I give thee
 my heart, which thou callest for, and I am
 sure is thy due, and my duty ; here will I
 give thee my all, to thee shall my soul be
 conjoynd most entirely in the strictest Bond
 of a sacred Covenant.

Prov. 23. 26.

But take a caution ; let it not be enough to
 be found sometimes alone in a corner, see you
 be sincere there, a croaking frog, of hypocri-
 sie may creep into the privy chambers, even
 into the bed-chamber of Kings, and Christians
 themselves : one observes, that though the
 place where the duty is performed be secret,
 yet some are like the Hen that goes into a
 secret place to lay her egg, yet by cackling
 tells all the house where she is, and what she
 hath been doing ; so do some Professors in
 this case : let it be enough to thee that, God
 is witness of thy solemne aätings.

Thus for the place.

3. The next circumstance is the manner
 how this personal Covenant must be made : I
 speak not here of that manner that is essential
 to a right Covenanting ; as that it be done
 with understanding, a divorce from other
 lovers, consent of the will ; an humbled heart
 holy.

holy resolution, right ends, earnest prayer for counsel, sincerity, strength to perform it, and entertainment ; these were enlarged upon before in the preparatives to this Covenanting, by manner here I mean the circumstance of outward signes whereby we may testifie the inward consent of the heart : these are either, 1. Professing with the Tongue, or 2. Subscribing with the hand.

Dent. 26. 17. 1: For speaking, its fit our Tongue, which is our glory, should manifest the free consent of the heart ; as its done in marriage-covenant, this is an avouching the Lord to be our God : O my soul saith *David*, thou hast said unto the Lord, *Thou art my Lord*, and again,

Psal. 16. 2.

Psal. 66. 13, 14.

Lam. 3. 24.

Rom. 10. 10.

I will pay thee my vows, which my lips have uttered ; and my mouth hath spoken. The Lord is my portion, saith my soul. It's true, there is a language of the heart, and God understands it, but our most solemn professions are therefore not to inform God, but to awe our own spirits, to a reverential observance, by the solemnity of an oath : Verbal professions are oft necessary before men, *For with the heart man believes unto righteousness, and with the mouth confession is made to salvation*; all the question is whether a man may use his voyce in solitary and personal Covenanting ? I say to affect a mans own heart, or when out of the abundance of the heart the mouth speaks, if the place be remote enough from the ears of mortal men, it may not be unfit to utter a mans words and vows before the Lord, as *Jephrah* did : for a Christian may sometimes find

find his boiling affections run over into expression, or by his experience judg it needfull to move his inward bowels with his lips, and work on his dull heart, or raise his dead or daunted spirit by the affecting use of speech : or when a man desires the due sense, lively impressions, or lasting remembrance of this work may be maintained upon his spirit : in such a case he may vent his Covenant in an audible voyce : this I propose as matter of expediency, not of necessity ; for God understands mental Vows, and may accept them, and you therein.

2. It may be expedient that this Covenant be testified by writing, according to *Isa. 44. 5.* *One shall say I am the Lords,* [theres for the verbal profession] *and another shall subscribe with his hand, unto the Lord.* This is a Prophecie that refers to Gospel-times, and it comes in 1. upon the abundant effusions of the Spirit, *v. 3. I will pour water upon him that is thirsty, and floods upon the dry ground,* *Isa. 35. 7.* which elsewhere the Scripture interprets of *Joel 2. 28.* Gospel-gifts and grace, so then, neither the *Joh. 7. 38.* gifts nor graces of the Spirit doe hinder, but rather promote this hand-fasting Covenant : *Act. 2. 18.*

2. There's a gracious promise of fruitfulness, *ver. 4. They shall spring up as the grass, as willows by the water-courses.* This subscription *Zecharias cum loqui non potuit scripsit.* then is a cause or effect of fruitfulness, how-ever a sign thereof : for suppose a man cannot speak, he may signifie his mind by writing, as *Zecharias* writ when he was struck dumb : and it may be convenient for you to *Luk. 1. 63.* prepare

prepare and transcribe the principal parts, and terms of the New Covenant, or take what others have collected and directed you to, and then subscribe your names with your own hand-writing, and for these ends and reasons.

1. That thereby you may testify your willingness to enter this Covenant: you are volunteers, and do it [*lubens & ex animo*] with a good-will; behold your hand-writing shews that you are not haled, or dragged to it against your will: thus it was with them, *Ezra* 10. 19. they gave their hands, that they would put away their strange wives. Whether this [giving the hand] was by stretching out the hand, or subscription, it's not material, for it was a token of voluntary consent, in Covenanting; for the people wept very sore, *ver.* 1. and they lay under powerful convictions by the word, cryed out, as *thou hast said, so must we do, ver.* 12. yea they were under the sense of guilt, *ver.* 9. and of Gods wrath, *ver.* 14. Now therefore they were as glad to be rid of those strange wives as formerly they were fond of them; therefore voluntarily gave their hand; this shews they were in good earnest; they were not compelled but were glad to doe it; it was their free choice.

2. Subscribing the hand is for sureness, certainty, we use to say, let me have it under your hand, I will have it in black and white, and then we think we are sufficiently secured. This is the reason why men write Deeds and inden-

Indentures, and Bonds, and subscribe them, as it was between *Jeremiah* and *Hanameel* *Jer. 32. 10.* about the purchase of the field in *Anathoth*, saith he, I subscribed the Evidence and sealed it: This men doe for greater assurance of their honest intentions to perform Articles; and confirm the bargain. Thus the field in *Machpelah*, was made sure to *Abraham* for a possession: Whether such writing were so antient or no I dispute not, but now adays writing, witnesses, seals, all little enough for men to secure their Rights, especially when they have to deal with slippery customers; and such are our hearts, that play fast and loose, especially in soul-concerns, we had need to bind them fast, God gives a Caution, *Mal. 2. 15, 16.* take heed to your spirits that you deal not treacherously, twice together, in this very business of Covenanting, *Nehem. 9. 38.* Because of all this we make a sure Covenant, and write it, and our Princes, Levites and Priests seal unto it: The words are very Emphatical, [Covenant] is not in the original, but may be implied; the words be thus read, [we strike or make faith, fidelity, or a certainty] *i. e.* we give the best assurance we can of keeping our faith, or fidelity God-wards. Hence some serious affectionate souls have thought fit, to subscribe their hands with their own blood in stead of ink, which I will neither commend nor condemn; but see that you be deliberate, humble and self-denying in this great business, and be not too confident of shedding your blood for Christ,

בִּרְתִּים

אֶטְנֶה

Percutimus f-
dem, vel firmitu-
dem, vel firmitu-
cause finalis.

Christ, as *Peter* was, but learn to act faith on the blood of Christ for pardon, strength and acceptance ; its true some symbols may be given, as the Nobles of *Bohemia*, when the Creed was read, drew out their swords half way, shewing their readiness to hazzard their lives for the Faith ; But let us beware of carnal confidence, and vain inventions.

3. This writing, may be useful for plainness and intelligibleness, when a man doth but hear or utter a thing transiently, he cannot take such a full view of every matter or circumstance, as when he hath it before him, hence *Hab. 2. 2. Write the vision and make it plain upon Tables, that he may run that readeth it.* So then writing a thing legibly is the way to make it more perceptible, and intelligible ; A visible writing gives advantage for fuller understanding all the contents and branches thereof. Writing the Terms of the Covenant gives us leisure to view it fully, to comment upon it, and go through it from Article to Article, and so asking our hearts ! Heart, what saist thou to this ? is this warranted by the Word ? Is this thy duty or not ? wilt thou consent or no ? deal ingenuously, consider of it, take advice, speak thy mind, or subscribe thy hand, as thou feelest the frame of thy heart ; thus writing may be useful.

4. For perpetuity or continuance ; when a thing is Written, Recorded, or Ingrossed, it becomes a living Testimony to many Generations. So may this be, we say, [*litera scripta*

Script manet] any thing thats written doth remain, thus *Job* saith of the Articles of his Faith, *Job* 19. 23, 25. *O that my words were now written! Oh that they were Printed in a Book! that they were graven with an Iron pen, and lead in the rock for ever! What words? I know that my redeemer liveth;* and thus the Covenanting soul would write it down as a perpetual Monument, because he would have it an everlasting Covenant that shall never be forgotten, *Josh.* 24. 27. *Behold this stone shall be a witness unto us, for it hath heard all the words of the Lord — lest you deny your God,* saith *Joshua* : This is subjectively or passively a witness. So may you say to this Table, Chamber, Chairs, be you witnesses. This Paper, this Bond under my hand, shall bear witness for me, or against me another day ; let this be produced against me if ever I turn my back upon my God, and his ways. Oh what terrour will this strike into you upon your defection from God ! what tears will you drop upon this violated Bond ? What an awe will it beget in you to walk circumspectly ? And if God assisted you in close-walking, and keeping Covenant ; What joy, what secret solace, what grounds of thankfulness will it produce ? What admiration of Free-Grace that hath assisted you hitherto. As an Antient Reverend Minister (now with God,) lookt over a solemn ingagement he entred into at *Cambridge* in his younger days, and again subscribes, Reviewed with comfort such a day, year, above forty years after it

was

*In perpetuam rei
memoriam.
Jer. 50. 5.*

Mr. J. A.

was first subscribed: thus it may be a witness for you in time to come.

A worthy Divine (in a Letter to me) signifies his thoughts thus, [“the life of this
“great duty, as to its practicableness] lyes
“in pressing the great expediency, and necessity of this subscribing, where it can be
“done, though it be not essential and absolutely necessary, it would be worth it to
“learn to write, if it were but their name,
“or cause some special friend to write that
“Contract for them: and they either to
“touch the Pen, or have the hand led in
“writing their name, as they do in other
“cases; The more Arguments you can produce for this practise the more vigorously
“you set home the convictions of this great
“Truth and Duty; for mens hearts are deceitful above all things, especially in this
“great Transaction, and will make the most
“frivolous and insufficient sign of their consent satisfy, (as hath been often in Parents,
“(even Christians) engaging and Covenanting for the Education of their Children at
“Baptism, to give a nod with their head, when
“they should have fully and freely expressed
“with their mouth: such Arguments as these
“seem to call for this subscribing. 1. The
“Lord hath done this to us in his word often,
“2. This hath been the practice of the
“Saints in Scripture, as *David* not only consented in his heart, but professed it, *Psal.*
“16. 2. And sworn to keep Gods judgments. 3. This hath been the practise of the

" the Saints in our time. 4. *Isa. 44. 5.*
 " seems to be a Prophecie of what was to be
 " practiced under the Gospel, upon the out-
 " pouring of the Spirit. 5. This hath been
 " Satans way with some, that he hath ingaged
 " to him, as the young man in *Luthers* time.
 " 6. Outward signes in Civil and Religious
 " Transactions have been used in Scripture,
 " both with the Lord and with men.
 " 7. This puts persons upon the devoting
 " of more time for it. 8. This makes
 " them more serious and accurate in obser-
 " ving the nature and conditions of the Co-
 " venant. 9. This will be the greater
 " witness for or against, and sets in the deep-
 " er impression of its obligation, and drives
 " the deeper conviction on the conscience,
 " and makes it more vigorous and lively in
 " its actings, having that standing witness.
 " 10. This is the greater standing example
 " to their Posterity and Friends. Thus far
 my Reverend and dear friend : you may take
 this practise as a circumstance for your further-
 ance in this good work, though I dare not
 lay too much stress upon it. All allow a li-
 berty to persons in private, to use the best
 helps they can to engage them to the Lord ;
 and (though this act of subscribing may ad-
 mit of disputes) this is all I aim at, and such
 as vehemently perswade to it.

This is the third circumstance.

4. The next is the helps and means to fur-
 nish us with matter and words for this work
 of personal Covenanting : I shall give a brief

L

touch

touch of these four.

1. Reading the Scripture.
2. Hearing Sermons.
3. Studying Sacraments.
4. Christian Conference.

1. He that would be furnished with matter, words, method for this solemn work, let him study the Bible, where the Covenant of grace is contained; the whole Scripture is the Old and New Testament, or Covenant, because therein the Covenant is displayed under various dispensations; as the *Mosaick* Pædagogy: and the *Evangelick* clearness; the Messiah promised in the former, exhibited in the later: Wherever you find any branches of the new Covenant laid open, single those out, write them down: and put them into method, and thereto subscribe your hand; as for Example, when you read a promise, that a *Virgin shall conceive and shall bear a Son; and shall call his name Immanuel*, you may subscribe to the truth and goodness of it, and say, *this is a faithful saying and worthy of all acceptation*, that Jesus Christ came into the world to save sinners, there's a subscribing to truth and goodness of the general proposition, then adde personal application putting down your own name, of whom I am (though) chief: So when you meet with a preecept, you must not only prove the good will of God, but approve of it as acceptable to you, and consent to the Law of God, that it is holy, just and good, and

Isa. 7. 14.

1 Tim. 1. 13.

Rom. 12. 2.

Rom. 7. 12, 16.

and its fit you square your life and actions by it; adding and by Gods grace I will walk according to this rule : and to help you herein you may find it hath been practicable by the Saints ; study threatnings to transgressors, promises to obedient, directions for walking holily, &c.

2. You have plain and practical Sermons and good Books that may much help you in this great work : There's never a Sermon grounded upon Scripture, but it contains something of the Covenant, *Isa. 55. 3. Incline your ear, come unto me, hear and your soul shall live, and I will make an everlasting Covenant with you*—Death came in by the abuse of *Rom. 10. 17.* the ear, and life may come in by that learned sense well improved; yea the grace of *2 Tim. 1. 10.* faith, which is our consent to Covenant-terms is usually conveyed by hearing the word preached : *God hath brought life and immortality to light by the Gospel*, therefore my advice is, if you would enter into Covenant with God, you must carefully attend, labour to understand, and profitably improve Sermons : Be sure you remember the design and scope of every Sermon : Reduce what you hear to some head of Divinity : what Truths were there in this Sermon that God requires my assent to ? What duties are to be practised ? What sins to be avoided ? What promises to be embraced ? Every Duty is some way a branch of the Covenant; as even the releasing of servants is called by this name of Covenant, *Jer. 34. 13, 14*

So good Books, Sermons, Treatises in Print, of which you have great store; and some purposely, discourses of the Covenant, yea some have made a collection of the promises, view those, and pick out what you find proper to your present undertaking, and (if you can) transcribe and then subscribe it, with hand and heart: or at least speak over what you there read, as your own sense, and the very language of your hearts.

3. Study the Sacraments or Seals of the Covenant; they have been called Sacraments from the oath that the Soldiers took when they were listed in the Emperors Service: These seals are visible representations of the invisible grace communicated to us; and badges of our fidelity to God in Covenant: goe from one act to another in Baptism, and the Lords Supper, make Scriptural Comments upon, and believing applications of every part thereof: Learn something from the water in Baptism, the action of the Minister, the filthy state of the Baptized, his purification, his admitting into a new relation to God the Father, Son, and Holy Ghost, the privileges conveyed, the duty of the Baptized to be the Lords, &c. And so for the Lords Supper; O learn to discern the Lords body: remember what is signified by the Elements, Bread and Wine, namely Christs body and blood, follow all the Sacramental actions in your thoughts; when the Minister consecrates the Elements; think how God sets apart his Son for the work of Redemption: when the

the Bread is broken, so Christ was bruised for our iniquities: when the Minister gives and you take the Elements. Thus God offers Christ to me, Oh for a hand of faith to take Christ, an appetite to him, a due digesting this blessed Banquet! Thus may you familiarize Gospel-mysteries to you, and visibly discern all the branches of the Covenant, by your very natural eyes: Acceptation, Dedication spiritually by faith is the right personal Covenanting.

4. Improve Christian converse, by holy conference: go to the godly wise, ask counsel of such as fear God, and have experience of Transactions of this nature; communicate to them your desire and design, confess your faults, beg their prayers: Possibly you will find some whose hearts and cases harmonize with yours, as face answers to face in the water; they will tell you they could never get ease to their aching hearts till they took this course, they will direct you in the method which they found Beneficial, they will encourage you, what satisfaction their souls got in taking God for their God, and devoting themselves freely to him: as *David* after he had made and paid his vows, cries out, *come and hear all ye that fear God, and I will declare what he hath done for my soul*: and then he tells you how he cryed, and God answered him: Thus will gracious Christians say to you, Oh friend, I am glad you begin to hearken to this blessed motion; be not discouraged, resolve upon it, it's the best bargain

Psal. 66. 13.
—16—18.

Psa. 34. 8.

that ever you made, hold not off, be not afraid to give your consent, its a lovely match, he is the chieftest of ten thousand; O come aud tast, and then you will see that the Lord is good, bind your slippery hearts to God with the strongest Bonds: for my own part (saith the experienced Christian) I would not for all the world, but have made this Covenant; this union hath promoted my Communion with God; how familiarly hath my Lord dealt with my soul! how fixed hath my resolution been for God! methinks I have found more strength of grace, more power against temptation, and corruption, more patience in affliction; more comfortable perswasions of Gods love to my soul, since that blessed day I entred this holy league with God. Come friend, put your hand into Gods hand, joyn with him, subscribe your name to this blessed Bond; this is the best use that ever it can be put to, fear not you'll never repent this match, give up your self to the Lord, and he will be your God.

CH A P. VIII.

*The matter, a form of wordes a Soul may use
in its entring into the personal Covenant with
the Lord.*

HAVING shewed in General, what Covenanting is, and what this personal Covenanting, and proved that it is Essential to Saint-ship, what is absolutely necessary to the doing it in a right maner, opened those circumstances that may help Gods people in the managing of it, I now proceed to the fifth general Head to be insisted upon, and that is the matter or things wherein we must bind our selves; or the form of words that may be used by the Christian in this great and solemn work of personal Covenanting.

This, this is the chief part of my work, and my main Design, all that I have said is but preparatory to this, which is to lay open plainly the several parts and branches of this solemn Bond or Covenant, which you are to enter into: that you may make use of these or some other words according to this method in this undertaking.

But before I address my self to this prescription, let me earnestly bespeak your consent. Alas Sirs, what do I take this pains for in writing, or you in reading this discourse, unless you be willing to set to your hand and Seal? the Indentures drawn betwixt God and you, are not be lookt at, but

Mark 16.16.

subscribed? the matter is weighty, its as much as your souls are worth; Heaven and Hell depend upon your sincere Covenanting: how can you have God for your Father and Master, except you be his children and servants? Can a woman challenge a dowry except she be married to the man? Can you be free Denizens of the new *Jerusalem* except you serve this blessed Apprentiship? Can you claim the benefit of this heavenly Charter, unless you be Enfranchised? Never imagine you shall have the mercies promised, unless you perform the conditions required: what you find in the Bible is Gods, what you cordially consent to becomes yours: This Covenant grant is conditional, Believe and be saved, he that believeth not shall be damned, God gives you liberty to put in your own name: He sends his Ministers to beseech you to be friends with him, if you consent not, these lines shall be a Testimony against you: Advise with your selves, consider the terms, bethink your selves what answer you will give, now or at the great day. What answer shall we give to him that sent us? What say you? Will you consent or no? What have you to object: Are not the terms equal? Is not your case necessitous? Can you make any other shift? Doth God bid you lose? He is willing to make this Bargain with you, namely, He will give Himself, and all He is worth to you, upon condition you will surrender your selves to him: Is not this a brave bargain, a blessed exchange? The whole world

world cannot afford the like : what doe you
 stick at ? are you afraid God will not make
 it good on his part ? and dare you question
 Gods veracity or the truth of the Gospel ?
 speak out man, wilt thou give God the lye ?
 Oh wretched Infidel ? Or dost thou fear en-
 tertainment ? read the word which saith *those*
that come to me, I will in no wise cast out. Be *Job. 6. 37.*
 it known to thee, it sticks at nothing but thy
 unwillingness ; the devil cannot , God will
 not hinder this match, if thou be truly will-
 ing : God puts in no barre ; and I must tell
 you, that if your name be not found sub-
 scribed to this Covenant, the fault is your
 own, you have excluded your selves ; and this
 will be the great enquiry in the solemn day of
 accounts, and if you be not found enrolled
 among the living in *Jerusalem*, you are utter-
 ly undone, you must be excluded Gods pre-
 sence for ever : and at present, if you be not
 in Covenant with God, you have no title to
 God, or his Attributes, to Christ or his pur-
 chases, to any one promise, no, you have no
 Covenant-right to any Creature comforts,
 houses you live in, beds you lye on, clothes
 you wear, bread you eat ; nay you are eve-
 ry moment in danger of Gods wrath falling
 on you, or dropping into hell : the matter
 then is of great importance. What saist thou
 soul, wilt thou resolve upon it before thou go
 any further ? Shall God have thy heart and
 hand ? Wilt thou determine to set some time
 apart shortly in some convenient place, and
 there fall to the work in good serious earnest,
 first

first to read over the terms of the Covenant, then reflect on thy self whether thou hast submitted thereto? and then ransack thy conscience and conversation to find out thy sins? wilt thou ingenuously confess them before the Lord? Wilt thou importunately beg his assistance in what thou art undertaking? and wilt thou again deliberately read the Articles and ask thy heart whether thou cordially consent, and approve thy heart to God in what thou goest about? lifting up thy heart or hand towards heaven, or subscribing thy hand, using such gestures as produce or betoken thy reverence before the Lord, with sincerity of Soul: Being thus prepared and at Gods footstool, wilt thou most heartily, resolvedly, unreservedly subscribe this following Covenant. And I pray you observe it, that the more solemn it is, and the conducive it will be the great ends aimed at, that God may have the more glory thereby, in thy owning his Omniscience, Holiness, Faithfulness: and the more will thy spirit be touched with a holy awe of God, by the solemnity of an Oath, that thou mayest be more seriously sensible of the momentous concernment, of this weighty business, and be more closely knit to God in an indissoluble Bond that shall never be broken. Well then, upon the hopes I have that some at least, may prove serious and fixed in this work that read these lines; I shall proceed to the main part of my Directory, which is to lay before you a platform of personal Covenanting, which I shall

shall draw up, as much as may be in Scripture-phrase, as most unexceptionable in mens account, and most acceptable in Gods; and by way of Prologue or Introduction, you may thus make your approaches to God in the work.

O Eternal Majesty, thou art the one only, *Introduction Jer. 10. 10.*
 the living and true God, the everlasting King,
 the blessed and only Potentate, who only hast
 immortality, dwelling in that light which no *1 Tim. 6. 15, 16*
 man can approach unto, whom no man hath
 seen nor can see, but as the works of Crea- *Rom. 1. 20, 21.*
 tion and Providence do manifest thy Eternal
 power and God-head; so thy onely begotten
 Son, Jesus Christ, which is in the bosom of *Job. 1. 18.*
 the Father, hath declared thee to us the chil-
 dren of men. Thou hast proclaimed thy *Exod. 34. 6.*
 name in the Scriptures of Truth, and such an
 one I believe thee to be, and by faith see
 thee that art Invisible, an Eternal, Indepen- *Heb. 11. 27.*
 dent, indefectible Being, incomprehensible
 in Essence, Infallible in thy word, immutable
 in thy purpose; the onely Omniscient and
 Omnipresent God, who knowest the hearts
 of all the children of men; all things are na-
 ked and opened unto the eyes of thee, O
 Lord, with whom I have to doe in a pecu-
 liar manner at this time: *Search me O God, Heb. 4. 13.*
and know my heart, try me and know my thoughts,
and see if there be any wicked way in me, and *Psal. 139. 23,*
lead me in the way everlasting. I am this day *24.*
 going about to enter Bonds to the Lord, to *Lev. 27. 1.*
 oblige my self to the Lord in a singular vow; *Psal. 118. 32.*
 Lord, gird me with strength, and make my
 • way

Psal. 25. 14.*Gen.* 17. 7.*Heb.* 8. 16.*Luk.* 15. 18, 19.*Psal.* 84. 10.*Heb.* 11. 0.*2 Chron.* 15. 13, 15.*Jer.* 24. 7.*Deut.* 30. 6.*Psal.* 86. 11.*Mark* 9. 24.*Job.* 42. 5.

way perfect: let thy secret be with me that desire to fear thy Name, and shew me thy Covenant: thou didst vouchsafe to enter into Covenant with father *Abraham*, and his spiritual seed, *I will be thy God*, and dost renew it in the Gospel, saying, *I will be to them a God, and they shall be to me a people*. I thy poor prodigal child, am at last returning to thee with grief in my heart, tears in mine eyes for my former sins, saying, Father I have sinned against heaven, and before thee, and am no more worthy to be called thy Son, *make me as one of thy hired servants*. Bore mine ear to thy door with an awl, that I may be thy servant for ever: *For a day in thy Courts is better than a thousand; I would rather be a door-keeper in the house of my God* [*marg.* I would chuse rather to sit at the threshold] *then to dwell in the tents of wickedness*. O Lord I am coming to thee, I believe thou art, and that thou art a rewarder of them that diligently seek thee: I am now about to seek the Lord God of Israel, and to swear unto the Lord with all my heart, and with my whole desire, Oh be thou found of me, and bind this slippery heart unto thee; Let me experimentally know thee, that thou art the Lord, circumcise my heart to love thee, unite my heart to fear thee, assist my heart in my believing in thee, my faith is weak, if sincere, Lord *I believe, help thou mine unbelief*: *I have heard of thee by the hearing of the ear*, now let mine eye see thee, and my soul derive influences from thee: make good every letter

letter and syllable of thy Sacred Name to my soul, I will hope in the Lord, for with Jehovah there is mercy, and with him is plentiful Redemption: Thou art a God hearing prayer, to thee only shall the vow be made and performed, and therefore under the shadow of thy wings will I make my refuge, until these calamities be overpast. Now Lord, what wait I for? my hope is in thee, my substance of thee, my dependance on thee, my tendency to thee, my expectation from thee. Lord let me not be treacherous in my undertaking, perfidious in keeping, or slothful in pursuing the ends of this solemn Covenant.

*Psal. 130. 4. 7.**Psal. 65. 1. 2.**Psal. 57. 1.**Psal. 39. 7.*

And now having set your selves solemnly as in Gods presence, and work't up your hearts to a disposition suitable to his glorious Majesty, and the work you have in hand, you may proceed to the parts of this Covenant, which are chiefly two.

viz. { 1. Acceptation.
2. Dedication.

1. Acceptation, or embracing of what is proposed in the Covenant. Now the objects proposed in the Covenant are twofold.

1. Principal, as God the Father, the Son, and the Holy Ghost.
2. Subordinate, or secondary objects, to be accepted, are

these 4. { 1. Divine Revelations
2. Divine Injunctions
3. Divine Institutions
4. Divine dispensations.

viz.

i. In

1. In your Acceptation, you are to take God, to be your God, who is the onely true God, to love, serve, obey, and worship him, as the Authour and object of your hopes and happiness. ■

Accepting of
God the Fa-
ther.

Well then, you may humbly address your selves to God the Father, in this or such like language.

2 Cor. 1, 3.
Eph. 3, 14, 15.

Eph. 4, 6.

1 Cor. 8, 5, 6.

As chiefeft
good.

Psal. 73, 25, 26.

Psal. 16, 2, 6.

Psal. 144, 15.

Psal. 4, 6, 7.

O holy Father of mercies and God of all consolation, I this day come and bow my knees unto the Father of our Lord Jesus Christ, *Of whom the whole Family of heaven and earth is named.* This principle of Religion I doe subscribe to, that there is one God, and Father of all, who is above all, and through all, and in us all. I renounce all other gods, to me there is but one God, the Father, of whom are all things. Thee O Lord, I chuse to be my God in Christ, as my chiefeft good, *Whom have I in heaven but thee? and there is none upon earth that I desire besides thee. My flesh and my heart fail, but God is the strength of my heart and my portion for ever.* If I can but truly say, *The Lord is the portion of mine inheritance,* I shall say, *the lines are fallen to me in pleasant places, I have a goodly heritage.* Happy is the people whose God is the Lord: when many say who will shew us any good? I will turn me to the Lord, and say, Lord, *lift thou up the light of thy countenance upon me,* This, this alone, will put gladness in my heart, more then in the time when their corn and wine increase. O Lord, thou art the Rock of Ages,
on

on thee I repose my self, as upon the Rock *Psal. 61. 2.*
 thats higher then I; thou art my rest, I will *Psal. 116. 7.*
 return to thee as my rest after all my weary
 wandrings; thou art my King and my God, *Psal. 43. 4.*
 yea my exceeding joy, in thee will I boast *44. 4.—8.*
 all the day long. Thy holiness is my pat-
 tern, thy wisdom is mine eye and guide, *Miserickordia*
 thy power is my guard, thy truth is my *Dei merita*
 surety, thy justice is my defence, thy mercy *Bern.*
 my deserts, thy grace and goodness my only
 spring of holiness and comfort. Lord thy
 Name is my strong Tower in danger, and
 all thine Attributes are my best inheritance. I
 expect no happiness, but in communion with
 thee.

I accept thee also as my utmost end, the *As utmost*
 end of my hopes, my desires, my designs, *End.*
 the world is but an inferiour good, if good
 in its kind, I have seen an end of all per- *Psal. 119. 96.*
 fection, Profits, Pleasures, Honours, are not
 worth looking at, or longing for, the lust of
 the flesh, the lust of the eyes, and pride of *Job. 2. 16, 17.*
 life, these are not of the father, but of the
 world, and the world passeth away, and
 farewell it, its no mortal thing I breath after
 or aim at. I am made to glorifie God, and
 will say, hallowed be thy name, whatever *Mat. 6. 9.*
 become of me; I shall rejoyce to see Gods
 Name highly honoured in the world, *Thou Rev. 4. 11.*
 art worthy O Lord, to receive glory, honour,
 power; *My soul doth Magnifie the Lord, Luk. 1. 46.*
 I am resolved by the grace of God, never to men-
 tion Gods Titles, Attributes, Ordinances,
 Word or Works but with due esteem and
 vnc

Psa. 103. 1.

Psa. 145. 5.

1 Cor. 10. 31.

Phil. 1. 11.

1 Cor. 1. 31,

Isa. 45. 24, 25.

Psal. 115. 1.

veneration. All that is within me shall adore
 and bleſs his holy Name; I will ſpeak of the
 glorious honour of his Majeſty; and in all
 my actions, natural, civil, and Religious, I
 deſign Gods glory, in eating, drinking, work-
 ing, trading, hearing, praying, I deſire to
 be filled with fruits of righteouſneſs to the
 glory and praiſe of God; yea my ſoul de-
 ſires that all my aims and actions might center
 in this great end, namely Gods glory: If I
 glory in any thing it ſhall be in the Lord;
 Surely I will ſay, *In the Lord have I righte-
 ouſneſs and ſtrength—In the Lord ſhall all the
 ſeed of Iſrael be juſtified, and ſhall glory. Not
 unto us O Lord, not unto us, but unto thy Name
 give glory; for thy mercy and for thy truths
 ſake.* God forbid that I ſhould make ſelf the end
 of my aymes and actions, and ſo ſet up my
 ſelf as an Idol. God alone is my chiefeſt good
 and utmoſt End.

Job. 14. 6,

2. Accept Jeſus Chriſt as Mediator, and
 the means to enjoy God. I am faith our dear
 Lord, *the way, the truth, and the life*, the
 way as Prieſt, the truth as Prophet, the life
 as King, under all theſe notions you may and
 muſt accept of him; and theſe are Offices
 ſuited to our neceſſity of guilt, darkneſs and
 bondage. And thus muſt you addreſs your
 ſouls to him.

Accepting of
 Chriſt a prieſt.

Heb. 7. 20,

Bleſſed Lord Jeſus, I am a guilty Male-
 factor, and am this day holding up my black
 hand at the Barre of God; but I am per-
 ſwaded God hath appointed and anointed his
 own and only Son to be a *Prieſt for ever, after
 the*

the order of *Melchizedeck*, and I am sure he is a merciful and faithful high-priest in things pertaining to God, to make reconciliation for the sins of the people. He is Priest, an Altar, and Sacrifice. As God-man he is Mediator, as interposing betwixt flaming justice and sinning Souls; and I own no Mediator betwixt God and man, but the man Christ Jesus: who gave himself a ransom for all: who hath redeemed sinners from the curse of the Law, being made a curse for us. I am satisfied in this glorious contrivance of free-grace, that the word should be made flesh, dwell among us, fulfil all righteousness, by doing Gods will, laying down his life freely for his sheep, and children. I lay my self before himself as the Altar, who as God sanctified himself as man, and by his Divinity he added infinite vertue to his Temporary sufferings, to make them of infinite value, to satisfy divine justice for the sins of man: for though he was crucified through weakness, yet he liveth by the power of God: yea he is declared to be the Son of God with power by the spirit of holiness, *by the Resurrection from the dead*. And as for the Sacrifice, since it is of necessity *that this man have somewhat to offer*, he hath appeared to put away sin by the Sacrifice of himself; there's the offering of the body of Jesus Christ once for all; he gave himself an offering and a sacrifice to God for a *sweet smelling savour*. The Messiah is cut off, but not for himself; *he gave his life a ransom for many*, as a propitiation for our sins; *For without shedding of blood is no Remission,*

Heb. 2. 17.

r.
For Expiation
As Mediator.

1 Tim. 2. 5, 6.

Gal. 3. 13.

Job. 1. 14.

Psal. 40. 8.

Job. 10. 18.

As Altar,

Job. 17. 17.

2 Cor. 13. 4.

Rom. 1. 4.

The Sacrifice.
Heb. 8. 3, 9, 26.
10. 10.

Eph. 5. 2.

Dan. 9. 25.

Mat. 26. 28.

1 Job. 4. 10.

Heb. 9. 22, 23.

- mission : by this blood he obtained Eternal Redemption for us ; this blood speaks better things than the blood of Abel ; it speaks peace with God, pardon to sinners , pacifying to troubled Consciences, Access to God, and Eternal communion with God. Well, since there is none other Name under heaven given among men whereby we must be saved, I do only acquiesce in Jesus Christ for life and righteousness , I desire to know nothing save Jesus Christ crucified. To glory in nothing save in the Cross of our Lord Jesus Christ. To count all things but loss, yea dung, that I may win Christ, and be found in him, not having mine own righteousness—but the righteousness which is of God by faith; this is a faithful saying [I firmly believe the truth of it] and worthy of all acceptance [and therefore I consent to the goodness of it, and humbly accept him] that Jesus Christ came into the world to save sinners, of whom I am chief. I am the worst and unworthiest of all, but a sinner, and in the right of a sinner I plead for interest in a Saviour : O that I could say, he loved me and gave himself for me. I am sure by the works of the Law can no flesh be justified ; mine own righteousness cannot profit me, I flee to the Lord Jesus, the horns of the Altar, the City of Refuge, the brazen Serpent, by him all that believe are justified from all things from which we could never be justified by the Law of Moses. By him I humbly hope to receive the Attonement : O my dear Jesus, thou wast wounded for my Transgressions, bruised*
- Heb. 9. 11, 12.*
Heb. 12. 24.
Col. 1. 20.
1 Joh. 1. 7.
Heb. 10. 19, 22.
Act. 4. 12.
1 Cor. 2. 2.
Gal. 6. 14.
Phil. 3. 8, 9.
1 Tim. 1. 15.
Gal. 2. 20.
2 Cor. 16.
Gal. 3. 13.
Rom. 5. 11.
Isa. 53. 5.

bruised for my iniquities, the chastisement of my peace was upon thee, and with thy stripes I hope to be healed : I renounce confidence in any creature, or performance, duty, gift, grace, enlargement, and only rest my sinick soul on that Redeemer that comes to Zion, *Isa. 59. 10.* and unto them that turn from transgression in Jacob. I this day profess to believe in a betrayed, accused, abused, condemned, crucified, raised, glorified Redeemer, and hope for pardon and heaven through his Name, Amen. So be it.

I doe also humbly and thankfully own, accept and retain the same blessed Jesus, as my Advocate at the right hand of God, who is able to *save to the uttermost them that come to God by him, seeing he ever liveth to make intercession for them.* *Heb. 7. 25.* I am perswaded my Lord Jesus is entred into the holy places, the Holy of Holies, even heaven it self, now to appear in the presence of God for us. *Heb. 9. 24.* There doth our New-Testament Aaron bear the Names of those before the Lord, whom he bore on the Cross, upon his shoulders for a memorial, and in the Breastplate of Judgement, upon his heart, yea he hath a plate of pure gold, with *Holiness to the Lord,* graven upon it continually on his forehead, for he bears the iniquity of the holy things, which true *Israelites* hallow. Our Lord hath a golden Censer, and much Incense, to offer it with the prayers of all Saints, upon the golden Altar before the Throne. *Rev. 8. 3, 4.* And if Satan the grand Adversary stand at our right hand *Zech. 3. 1, 2, 9, 4.*

Zech. 3. 1, 2, 3, 4. hand to accuse and resist us, this Angel of the Covenant will rebuke him; and clothe him with change of rayment; and then who can lay any thing to the charge of Gods Elect? since Christ makes Intercession for us. O my Lord, I am dayly sinning, and so provoking God, but thou saist if any sin, we have an Advocate with the Father, *Jesus Christ the righteous.* To thee I flee under my guilt, who once excused thy sleeping Disciples, who interceded for backsliding *Peter* that his faith should not fail, who in thy farewell prayer, didst groan out thy soul for preservation of Believers, unity among them, thy joy in them, prevention of evil to them, further sanctification, perfection in grace, and Coronation in glory. My dear Lord *Jesus*, I put my self and services into the hands of my Mediator, that thou maist purifie and present them to the Father. Thou drivest on the same design now thou art above, and art touched with the feeling of our infirmities, I therefore come boldly to the throne of grace to obtain mercy; I know God hears thee alwayes, and whatsoever thou askest of God He will give it thee. Sweet *Jesus* undertake to bring off this guilty soul before the Throne now, and at the solemn day of judgment. I dare not use the intercession of Saints and Angels, having no commission so to doe, and they know not my heart as my Lord *Jesus* doth, yea I am forbid Angel-worship. I will henceforth worship God in the Spirit, rejoyce in *Christ Jesus*, and have

Rom. 8. 27.
Col. 2. 18.
Act. 22. 8, 9.

no confidence in the flesh. This is my confidence that I have in the Son of God, that whatever I ask in his Name according to his will he heareth me. *Amen*, Lord add thy *Amen* to this. 1 Job. 5. 14, 15.

2. You are also to accept of Jesus Christ as your Prophet, and so The Truth, as he is the Truth in the accomplishment of the Prophecies and Types, so God made good the Prædiction of *Moses*. *A Prophet shall the Lord your God raise up unto you of your brethren like unto me, him shall you hear in all things.* This is the Prophet, mighty in deed and word, *before God and all the people.* He it is that hath prevailed to open the book and loose the seven seals thereof: It was the Spirit of Christ that testified before-hand in the Prophets, of his own sufferings and following glory: But in these last days God hath spoken to us by his Son. Oh what a Preacher of Righteousness was Jesus, never man spake like him; he taught as one having Authority; Oh what wisdom was given him! He was anointed to preach the gospel, and He alone was both Text and Preacher. *All bare him witness, and wondered at the gracious words that proceeded out of his mouth.* Well I will choose this Teacher sent from God as the Apostle and High-priest of my Profession. I have been as a sheep going astray, but now will return to the shepherd and Bishop of my soul. I will own none as Rabbi and Master of my Conscience but him. I will hang upon his lip, and be attentive to Christ as Prophet.
Deut. 18. 15,
Act. 3. 22.
Job. 7. 40.
Luk. 24. 19.
Rev. 5. 5.
1 Pet. 1. 11.
Hib. 1. 1.
Job. 7. 46.
Mat. 7. 29.
Mark 6. 3.
Luk. 4. 18, 22.
Joh. 3. 2.
Hib. 3. 1.
1 Pet. 2. 25.
Mat. 23. 8, 9.
Luk. 19. 48.

Iſa. 50. 4.
Mat. 21. 46.

Mal. 4. 2.
Job. 1. 9.

2 Cor. 4. 6.

Job. 8. 12.

Luk. 1. 79.

Pſal. 36. 9.

Pſal. 17. 15.

3.
Chriſt as king.
Rev. 19. 16.
Rev. 15. 3.

Job. 18. 36.

Rev. 1. 5.

Prov. 8. 15.

Pſal. 110. 3.

Iſa. 9. 6. 7.

1 Cor. 15. 24.

—28.

hear him. He can ſpeak a word in ſeaſon to my wavering, doubting, weary ſoul, thou ſhalt be my Prophet; I expect no light but from the Sun of righteouſneſs. Thou inlighteneſt all that come into the world with reaſon; but oh let the light of the knowledge of the glory of God ſhine into my heart, in the face of Jeſus Chriſt. Thou art the light of the world, and I follow thee, ſuffer me not to walk in darkneſs; but let me ſee the light of life: give light to me that ſit in darkneſs and in the ſhadow of death, guide my feet into the way of peace: in thy light only ſhall I ſee light. Thou haſt thy chair in heaven, that teacheſt hearts; let me have Covenant-teaching from thee, and I am reſolved to follow the guidance of thy word and Spirit. *Then ſhall I behold thy face in righteouſneſs, and when I awake I ſhall be ſatisfied with thy likeneneſs.* Amen, So be it.

5. But he that is not willing to take Chriſt as King, cannot have him as Prieſt or Prophet. Our dear Lord Jeſus is King of Kings, and Lord of Lords, and more eſpecially King of Saints; and though his kingdom be not of this world, nor come by Pompous obſervation, but is principally within men, yet our Lord that is *Prince of the Kings of the Earth*, ruleth in all the kingdoms of the world, for it is he by whom kings rule. And as king makes ſinners willing Volunteers in the day of his power: The government is upon his ſhoulders, and it muſt ſtand, *yea, increaſe till all his foes be made his foot ſtool.*

fool, and then he shall deliver up the king-
 dom to God, even our Father, and when all
 things are put under him, God shall be all
 in all. Well then, my dear and blessed So-
 veraign King Jesus, my soul bows it self to
 thy just and righteous Scepter. Mount thy *Rev. 6.2,3.*
 white horse the gospel, draw thy bow,
 shoot the Arrows of Conviction into my con- *Psal. 45.5.*
 science, and conquer my heart, and make me
 fall under thee. Ascend on high, not only in-
 to the Heaven of Heavens, but Mount thy *Psal. 68.18.*
 Throne in my heart, lead captivity captive, *Eph. 4.8.*
 receive gifts for, and give gifts to me a re-
 bellious soul, that the Lord God might dwell *2 Cor. 10.5.*
 in me, reign over me, and bring every
 thought within me into captivity to the obe-
 dience of Christ. I cast down my crown be- *Rev. 4.10,11.*
 fore thy Throne, my dear Lord, as not
 worthy any honour. Thou art worthy O Lord,
 to receive glory, and honour and power, yea
 since I am one of the children of the mystical *Song 3.11.*
 Zion, am resolved this day, which is the day
 of Espousals betwixt Christ and my soul, to
 set the Crown only upon the head of this
 King Salomon, my Lord Jesus, the Prince
 of Peace. Lord I come this day to kiss the *Psal. 2.9,12.*
 Son with Honour, Homage, Tribute and
 Adoration; take unto thee thy great power, *Rev. 11.17.*
 and rule over me, these lusts thine enemies,
 that would not that thou shouldest Reign
 over me, bring them out and slay them be- *Luk. 19.27.*
 fore thee. Come Lord, Bow my will to
 thy will, and let all I am or have be sub-
 ject to thy Scepter of Righteousness. This

Iſa. 33. 22.

Eph. 5. 23, 24.
1. 22.

Mt. 28. 18.

Joh. 1. 49.

Rev. 3. 7.

Pſal. 24. 7.

Tit. 2. 13.

Iſa. 33. 17.

Luk. 19. 12.

Joh. 14. 2, 3.

2 *Tim.* 4. 8.

Rev. 22. 17, 20.

3.
Accepting
the Holy
Ghoſt.

Joh. 14. 16.

4. *Iſa.* 33. 4.

this is that King Jeſus, to whom I ſwear fealty this day, the Lord is my judge, the Lord is my Law-giver, the Lord is my king, He will ſave me. Thou only art Head of thy Church, yea the Head over all things to the Church. All power is given thee by the Father, and thou only ſhalt have absolute Dominion over me. Rabbi, thou art the Son of God, thou art the King of Iſrael; Thou haſt the key of *David*, that openeſt and no man ſhutteth, open the gates of my heart, *that the king of Glory may come in.* My ſoul is longing for, and aſpiring towards this bleſſed hope, *and the glorious appearing of the great God, and our Saviour Jeſus Chriſt,* my eyes ſhall ſee the king in his Beauty. Thou art gone into a far Country, to receive for thy ſelf a Kingdom, and to prepare moſt glorious Manſions for all thy Subjects, thou wilt come again and receive them to thy ſelf, thou, righteous judge wilt give a Crown of Righteouſneſs to ſuch as believe in thee, and love thine appearing. *The Spirit and the Bride ſay come,* thou ſayeſt, *I come quickly,* my ſoul Eccho's, Amen, *Even ſo come Lord Jeſus.*

3. Whiſt our dear Lord Jeſus is abſent from his Militant Church, he hath from the Father ſent another Paraclete, or Comforter, to negotiate his great affairs here on Earth, *even the Spirit of Truth*, that ſhall abide with his Saints for ever: And the poor Covenanting ſoul muſt embrace this third Perſon of the Sacred Trinity, which is real and true God:

God, one in Essence with Father and Son,
 for there are three that bear Record in heaven, *1 Joh. 5. 7.*
 the Father, the Word, and the Holy Ghost,
 and these three are one. I am sure I have need
 of this Holy Spirit of God, whom my dear
 Lord doth send from the Father, and oh that *Joh. 14. 26.*
 I could sincerely accept of him. I take the *Joh. 16. 8.*
 Holy Ghost then, to convince me of sin, and *1 Thes. 1. 5.*
 of Righteousness, and of Judgment. I ac-
 cept it to bring the gospel to me, not in
 word only, but in power and demonstration *1 Cor. 2. 4.*
 of the Spirit. I accept the Holy Ghost to
 help my infirmities in prayer, and assist me
 with strong sighs and groans, I accept it to *Rom. 8. 26.*
 sanctifie my offerings, and make them ac- *Rom. 15. 16.*
 ceptable to God. I embrace the Spirit, that
 therewith I may receive all the fruits of the *Gal. 5. 22, 23.*
 Spirit, Oh that my heart may be filled with
 love, joy, peace, long-suffering, gentleness,
 goodness, faith, meekness, temperance. *Mat. 10. 19, 20.*
 When ever I profess my faith, I will hum-
 bly depend upon the Holy Ghost, to give in
 to me in that same hour what to speak : that
 then calling Jesus Lord by the Holy Ghost, I *1 Cor. 12. 3.*
 may be accepted. I own the Holy Ghost as
 that only which makes my Baptism effectual *13.*
 to my salvation. By one Spirit we are all Bap-
 tized into one Body ; this is to be baptized
 with the *Holy Ghost as with fire*, and this con-
 veyes to me the benefit of the Lords Supper,
 for we are all made to drink into one spirit.
 Lord drop down this blessed promise of the
 Father into my heart ; let this be the Divine *Act. 1. 4.*
 spark that may inflame me for God, and *1 Thes. 5. 19.*
 suffer

1 Thes. 5. 19. suffer me not to quench, but blow it up in
Rom. 8. 5. my soul, shed abroad thy love in my heart
Eph. 1. 13. by the Holy Ghost; seal my soul with that
Joh. 16. 13. holy Spirit of promise. I take the Spirit
Gal. 5. 5, 16, 18. to be my guide into all truth, let my soul be
Zech. 12. 10. led by the Spirit. I take it to support me in
Rom. 8. 15. the way of God, help me to walk in the
Eph. 1. 17. Spirit. I take it as a Spirit of grace and sup-
Joh. 6. 63. plication, let me have grace by it to serve
2 Cor. 3. 17. God acceptably, give me the Spirit of Adop-
Rom. 8. 13, 16. tion to cry *Abba Father*. Let my soul have
Joh. 14. 26. the Spirit of wisdom and Revelation, in the
Psal. 51. 11, 12. knowledge of Christ; let every word thou speakest
Eph. 2. 22. to me be Spirit and life to my soul. Set me
Rom. 8. 11. at liberty, by thy Spirit, for where the Spirit of
2 Cor. 13. 14. the Lord is, there is liberty. Let the Spirit
 mortifie in me the deeds of the body; wit-
 ness with my spirit that I am thy child, bring
 all necessary Truths and duties to my re-
 membrance; uphold me by it *that I fall not;*
inable me, by it that I faint not, comfort me
by it that I sink not with despondency: Let
 me be an habitation of God through the Spirit,
 here, and at the last day; let the same Spirit
 quicken my mortal body in that solemn gene-
 ral Resurrection. Thus doth my soul sincere-
 ly accept of (as I am sure I need) all the per-
 sons of the Sacred Trinity, Father, Son, and
 Holy Ghost, as one God, my God. Lord
 ratifie this my choice in heaven, that I have
 made upon earth: *And let the grace of the*
Lord Jesus Christ, and the Love of God, and
the communion of the Holy Ghost, be with me,
 Amen, Even Amen, and so be it.

This

This is the main Essential part of the Covenant, Acceptation of God, the Father, Son, and Holy Ghost. But besides this, there are some inferiour, Subordinate objects that the soul is to accept, viz. *Divine Revelations, Injunctions, Institutions, Dispensations.*

1. The Covenanting soul must thus declare it self. Lord I doe now subscribe to the whole Word and Will of God contained in Scripture, i. e. in the Books of the Old and New Testament. Being assured that holy men of God spake (and writ) as they were moved by the Holy Ghost : and I am sure God cannot lye or deceive, for he is goodness it self, and he cannot be deceived being Wisdom it self. What ever hath the stamp of Gods Authority, I yield full assent to it without Hesitation, not conferring with flesh and blood : And if an Angel from heaven preach *any other Gospel*, than this I have received, I will reject it, and look on him as accursed. And I will contend for this faith once delivered to the Saints, and will not give place to a mortal, no not for an hour, that the truth of God may be continued, and perpetuated. [Thus saith the Lord] in the Old Testament, and [verily, verily, I say unto you,] in the new, have equal Authority. Every truth of God concerning Christ, is a faithful saying and worthy of all acceptation ; and though the Jews require a sign ; and Greeks seek after wisdom. Ministers preach, and we believe in Christ crucified, to the Jews a stumbling block, and to the Greeks foolishness ; but to them which are called,

2. Accepting divine Revelations.

2 Pet. 1. 21.
Tit. 1. 2.

Gal. 18. 16.

Jude 3.

Gal. 2. 5.

1 Tim. 1. 15.

1 Cor. 1. 22. 23.
24.

Rom. 1. 16.

Eph. 3. 6, 8.

10. 18, 19.

1 Cor. 2. 10.

1 Pet. 1. 12.

Rom. 2. 2.

Job. 10. 4, 5.

Isa. 11. 6.

Act. 26. 19.

24. 14.

Luk. 1. 14.

Mat. 11. 25, 26.

2.
Consenting to
Divine In-
junctions.

called, *Christ the power of God, and the wisdom of God*. This gospel many have found to be the power of God *unto salvation*, and though its a Mystery above the conception of Men and Angels, yet I believe what I cannot comprehend : *manifest wisdom of God, unsearchable Riches of Christ* ; to be admired, but cannot be traced ; There is large dimensions passing humane knowledg ; above reason, not against it. God hath discovered these Mysteries in His Word, and revealed them to his Saints by his Spirit ; The Angels themselves are proficient in this School : There are unfathomable depthes in the holy Scripture ; but I am sure that the judgment of God is according to Truth : When I know tis the voice of the true Shepherd I must assent and comply therewith, a little child shall lead me with the line of Scripture. I will not be disobedient to the heavenly vision ; but believe all things that are written in the Law and the Prophets : And being instructed in Gospel-truths , which are surely believed among us, I will venture my soul, and Eternal welfare upon them. *I thank thee, O Father, Lord of Heaven and Earth, because thou hast hid these things from the wise and prudent, and hast revealed them to Babes, even so, Father, for it seemed good in thy sight.*

2. I also give my free consent to the Equity of Divine injunctions ; and resolve by the grace of God to square my heart and life according to the preceptive part of Gods Word : God forbid that I should say, concerning

cerning any part of Gods revealed Will, and my duty, this is an hard saying, and who can *Job.6.60.* bear it? Thou hast commanded us to keep thy *Psal.119.4,5,6.* Precepts diligently, exactly, O that my wayes were directed to keep thy Statutes! Alas I can keep none as I ought, but then shall I not be ashamed, when I have respect to all thy commandments. Faith in Christ is the great gospel commandment, and loving one another. *1Job.3.23.* Lord I doe believe, help thou my unbelief; I doe now purpose by the assistance of divine grace, *Mat.22.37.38.* to love the Lord my God, with all my heart, *Luk.10.27:* with all my soul, mind, and strength, and my neighbour as my self. Lord give me the end of the commandment which is charity, *1Tim.1.5.* out of a pure heart, a good conscience, and faith unfeigned. And now since the grace of *Tit.2.11,12.* God hath appeared to me, I do purpose to *2Tim.2.19.* deny ungodliness, and worldly lusts, and to live soberly, righteously and godly in this present world. And since I have taken upon me the Name of Christ to depart from all iniquity. I will *Psa.119.11,* *12. 16.24.* *36.38,* *Jer.31.33,34.* *Jer.32.40.* *Ezek.36.25,* *26,27.* *me* *bide thy word in my heart,* that I may not sin against thee; Ob teach me thy Statutes; thy Testimonies shall be my delight and my counsellors; Stablish thy word unto thy servant who is devoted to thy fear: Put thy Law in my inward parts, and write it in my heart; teach me to know the Lord: Put thy fear in my heart that I may not depart from thee; take the stony heart out of my flesh, and give me an heart of flesh; sprinkle clean water upon me; put a new heart and a new spirit within me, and cause me to walk in thy Statutes. Separate me from a wicked world, and receive,

Ja. 3. 19.

Rom. 7. 12, 16.

*3.
Owning divine
Institutions.
Luk. 1. 6.*

Song 1. 7, 8.

Song. 6. 1, 2.

Chap. 7. 5.

*Chap. 2. 3, 4.
chap. 1. 12.*

Eph. 4. 11.

1 Thef. 5. 12, 13.

Heb. 13. 17, 22.

me, be a Father to me, and let me be thy child. Thou saist, how shall I put thee among the children, and give thee a pleasant land, [a land of desires] yea a goodly heritage, [*Heb. an heritage of glory*] thy self answerest, thou shalt call me my father, and shalt not turn away from me. Amen, my dear Lord, work what thou commandest, and then command what thou pleasest, and I will obey. whatever the flesh saith, my spirit doth consent to the Law of God, that it is good, I will for ever say the Law is holy, and the commandment is holy, just and good, whatever I be.

3. For Divine Institutions; my earnest desire is to walk before God in all the Commandments and Ordinances of the Lord blameless. Tell me (*O thou whom my soul loveth*) where thou feedest, and where thou makest thy flock to rest at noon:—*I will goe forth by the footsteps of flock, and feed my kids besides the shepherds tents.* I will follow my dear Lord, to the gardens, to the beds of Spices, *I will hold the king in the Galleries*; Oh bring me into the Banquetting house, let thy banner over me be love. While the king of Heaven sitteth at the Table, let my *spikenard* send forth the smell thereof. I am resolved to own a gospel-ministry; such Pastours and Teachers whom God hath qualified with gifts, and sanctified with grace, and made conscientious in Gods work, for converting sinners, and edifying the body of Christ. I will know and own them that labour, and are over me

in the Lord, esteem them highly, and obey
 them, according to gospel rule. I will suffer
 a word of Caution, Admonition, Exhorta- ^{2 Cor. 8. 5.}
 tion, and give my self to God, and to his
 Ministers, by the will of God. I will reve-
 rently esteem that sacred Ordinance of Bap- ^{Gal. 3. 27.}
 tisme, and will endeavour to put on Christ to
 be buried with him in Mortification, that I ^{Rom. 6. 11.}
 may rise with him in Vivification. The true
 laver of Regeneration is being renewed by ^{Col. 2. 12.}
 the Holy Ghost; would to God I were born ^{Tit. 3. 5.}
 again, not only of water, but of the Spirit. ^{Joh. 3. 5.}
 I did answer to the questions propounded in
 Baptism; but oh for the answer of a good
 Conscience toward God! And I dare not omit ^{1 Pet. 3. 21.}
 any season of due attending my Lord at His
 holy Table, I will keep close to the Institution, ^{1 Cor. 11. 23.}
 prepare for it, examine my self, labour to
 discern the Lords body, doe it in remembrance ^{1 Cor. 10. 16.}
 of him, shew forth my Lords death till He
 come, labour to get communion with Christ, ^{Mat. 22. 5, 12,}
 feed upon Him. But oh for a wedding gar-
 ment, that I may be a worthy Communicant,
 and go from His Holy Table with advantage!
 Yea there's no Ordinance of God, but my
 soul desires to close with it. I will hence- ^{Joh. 5. 39.}
 forth be more diligent to search the Scrip-
 tures, Meditate in Gods Law, *day and night.* ^{Psal. 1. 2.}
 My mouth shall speak wisdom, and my
 tongue talk of judgment. Evening, Morning, ^{Psal. 37. 30.}
 and at noon will I pray and cry aloud. I will ^{Psal. 55. 17.}
sing and give praise, and render, to him the
calves of my lips. Lord, I have loved the ha- ^{Psal. 57. 7.}
 bitation of thy house, and the place where ^{Hos. 14. 22}
 shine
 honour

Hof. 14. 2.
Psal. 26. 8.
Psal. 27. 4.

honour dwells. This, this is the one thing that I desire of the Lord, and this will seek after, *that I may dwell in the house of the Lord all the dayes of my life, To behold the beauty of the Lord, and enquire in his Temple.* Amen Lord, give me an heart to perform this Covenant, and the blessing of my attendance on all the posts of wisdom.

4.
Submitting to
Divine Dis-
pensations.

Isa. 64. 8.

Rom. 9. 20, 21,
22.

Ezek. 18. 2.

Job 9. 4.
Job 12.

4. Yet further, the Covenanting soul must freely welcom, and willingly submit himself to all Providential Dispensations. Oh this self-denying work may prove the hardest piece, the poor soul hath subscribed to. But he must, and by grace will doe it. O Lord, I am at thy dispose, as clay in the hand of the Potter, *I am the work of thy hand,* thou mayst use thy absolute Prerogative, to make me a vessel of honour or of dishonour, in respect of this or another world, if thou damn me, my mouth must be stopt, I have deserved it, I have not a word to reply against God: Yet I have no warrant from God to express my being content to be damned, for that is a state of sin, and separation from God, which I can by no means be willing of: nor doth my Lord delight in the *death of a sinner.* That which I must in this my Covenanting freely to submit to is with respect to outward dispensations of Providence, and in this I am resolved, not to carve or chuse for my self, but put my self into Gods hands, and take my Lot as it falls. Thou Lord, art wiser than I, and fitter to rule me then I can order my self. Thou art wise in heart, and mighty in strength, who hath hardened himself against thee

thee and hath prospered? Thou takest away,
 who can hinder thee? who can say unto thee,
 What dost thou? Who dare strive against
 thee? For thou givest not account of thy mat- *Job 33. 13.*
 ters; thou art an absolute Sovereign, and a
 righteous Governour; thy ways are al- *Ezek. 18. 25.*
 ways equal: *Clouds and darkness are round* *Psal. 97. 2.*
about thee, yet righteousness and judgment are
the habitation of thy Throne. Thou art righte-
ous in all thy ways, and holy in all thy works; *Psal. 145. 17.*
 therefore I am resolved to justify the Lord
 when I cannot satisfy my self, and lay down
 this maxim, *Righteous art thou O Lord, when*
I plead with thee; some of thy Dispensations *Jer. 12. 1.*
 seem a shewing thy people hard things,
 yet thou givest a banner to them that fear thee, *Psal. 60. 3, 4.*
 and it shall some way tend to their good; *Rom. 8. 28.*
 therefore I will silently adore what I cannot
 yet conceive: I will be dumb and not open *Psal. 39. 9.*
 my mouth because thou Lord dost it: I am
 sure thy judgments are right, and in faithful- *Psal. 119. 75.*
 ness thou hast afflicted me; it is the Lord,
 let him do what seemeth him good; good is *1 King. 20. 19.*
 the Word and Will of the Lord, shall I re-
 ceive good at Gods hands, and not evil? He *Job 1. 21.*
 is my Sovereign and can do me no wrong, *2. 10.*
 he is my Father and will do me no hurt; I
 will lay me down at his feet in all, and say,
 the Will of the Lord be done, the Cup which *Act. 21. 14.*
 my Father gives me to drink shall I not drink *Joh. 18. 11.*
 it? I will take up my Cross and follow Christ.
 I have deserved more punishment than this, *Ezra 9. 13.*
 and therefore will accept of this as the pun- *Lev. 26. 41.*
 ishment of mine iniquity. Lord scourge me,

*Heb. 11. 25.**Heb. 12. 6, 10.**2 Cor. 12. 9.**Gal. 6. 17.**2 Sam. 15. 25.*

so thou spare me hereafter, I chuse to suffer affliction with the people of God rather then to injoy the pleasures of sin for a season ; though it deprive me of some of my comforts , yet may this rod be for my profit that I may partake of his holiness here and glory hereafter, I am content, yea thankful, and shall even glory in tribulations : Oh what a badg of honour it is to bear in my Body the marks of the Lord Jesus ! farewell pleasure , welcome pain for my Lord ; if my dear Lord will strengthen me, by his grace, I will endure any thing upon his pleasure, and for his sake : Lord here cut, here burn, so thou wilt spare me to Eternity ; do what thou pleasest with me if thou have no delight to communicate to me temporal Mercies and spiritual Priviledges, yet if thou wilt be my God I will say, here am I let him do to me as seemeth good unto him.

Thus much for that part of Covenanting, that consists in *Acceptation*.

C H A P. IX.

The form of a Souls Dedicating it self and all it hath to the Lord.

I Come now to the Second Part of a Souls Covenanting, which doth consist in *Dedication* ; this is as necessary as the former, that the Covenanted Soul should make a deed of gift, and by an absolute resignation to God, should

should voluntarily subscribe himself to be the Lords, as a bored Servant, as a listd Souldier, as a married Wife, wherein the termes upon record are, [*Thou shalt abide for me many days, thou shalt not play the harlot, and thou shalt not be for another man, so will I also be for thee,*] Hof. 3. 3.

We must 1. Our selves, or what we are.

Dedicate 2. Our's, or all that we have.

1. The Dedicating of our selves is two fold, { 1. Of our soul, with the faculties thereof.
2. Of our Bodies with the Members of the same.

2. Dedicating of ours is either, { 1. Of our Relations, and our selves in every Relation to God, all must be the Lords.

2. Our World-ly concerns as, { 1. Estates.
2. Credit.
3. Habitations.
4. Accommodations.

I shall give a brief hint at all these, and so direct Covenanting Souls in their Self-dedications to the Lord; both in general and particular.

1. Then you may thus lay your selves before the Lord;

Glorious Jehovah, I do this day lift up my hand unto the Lord, the most High God, possessor of Heaven and Earth, resolving by thy grace to give up my self unto thee, and that I will not take from a Threed even to a Shoe-latchet, of any thing that is thine to

N 2 my

Non misa sed me.
Aug.

Psal. 119. 94.

Hos. 13. 9.

Psal. 60. 11.

Hos. 14. 23.

Psal. 119. 38.

Lev. 27. 2. 28.

Job 10. 9, 10.

Isa. 64. 8.

Jer. 18. 3.

Rom. 9. 23.

my self, or alienate it to any other ; my person is thine, yea and I will be thine ; nothing that thou givest me can please me without thy self, and nothing I can give thee can please thee without my self ; thou comest a wooing for me, and thou shalt have me, thou art not delighted so much with my goods, [duties or enjoyments] as with my self. O Lord I am thine and will be thine, no mortal wight can lay claim to me ; I am thine by Creation, Redemption, Sanctification, and now I devote my self to thee by a voluntary Dedication, at this Instant, without delay, cordially without dissembling, universally without reserves, and perpetually without reecocation. Satan would claim a title to me, because of his long possession of me, the World, because of its near alliance to me, the Flesh as being part of my self, but I this day withdraw my self and service from all others, and give up my self to thee ; I have destroyed my self, but in thee is my help ; vain is the help of Man, I cannot help my self, but with thee the Fatherless find mercy. Lord, I am Devoted to thy fear, I am this day making a singular vow that my person may be the Lords ; would to God I could be a Devoted thing, holy unto the Lord ; thou once didst make me as the Clay, poured me out as Milk, curdled me like Cheese. Why now, Lord, still I am the Clay and thou art the Potter, I am the work of thy hands, thou hast me upon the wheel ; Oh that free-grace might frame me a Vessel of mercy, filled with the Divine Li-
uor

quor of saving Grace; work me up for Hea- 2 Cor. 5. 5.
 ven, and make me meet for that inheritance Col. 1. 12.
 in light; deliver me into the mould of Gos- Rom. 5. 17.
 pel-doctrin; change me more and more into the
 image of God, yea from glory to glory; let 2 Cor. 3. 18.
 me be a *Nethinim*, a true *Nazarite*, devoted Num. 6. 2.
 to God; that I may give my self to Prayer,
 and be in the fear of the Lord, all the day long; Psal. 109. 4.
 that as Ancient *Anna*, so may I not depart Prov. 23. 17.
 from his Temple, but serve the Lord with Luk. 2. 37.
 Fastings and Prayers night and day, this and
 all that I am do I owe to my dear Lord, for
 I am bought with a price, therefore I am re-
 solved to glorifie God in my Body and in my 1 Cor. 6. 20.
 Spirit which are Gods.

More particularly I bring this immortal Dedication of
 spark; called the Soul, this Pearl, this Jewel, the soul.
 this noblest part of my self, and lay it at thy
 sacred Feet, and put it into thy hands; its fit Heb. 12. 9.
 it should be thine, for thou art the Father of
 Spirits, the God of the Spirits of all Flesh. Numb. 16. 22.
 I bring my Soul to thee, it's spoiled, deprived For Repairing.
 of thine Image, Lord repair it, that I may 1 Cor. 15. 49.
 again bear the Image of the Heavenly, I have
 defiled it wash my Soul, both by Sanctifica- Psal. 51. 7.
 tion and Justification, that I may be whiter
 than Snow; I have wounded it heal my Soul, Psal. 41. 4.
 for I have sinned against thee, I have weaken-
 ed it, I bring it to thee, to strengthen me with Psal. 138. 3.
 strength in my Soul, yea I have struck it dead Psal. 143. 11.
 by sinning, quicken me, O Lord, for thy
 names sake, for thy righteousness sake bring
 my Soul out of Prison; I bring this Soul of 2.
 mine to do homage to it's Master, the King For attendance
 on God.

Psal. 62. 1. 5.*1 Cor.* 14. 15.*Job.* 4. 24.*Luk.* 1. 46, 47.*1 Chron.* 22. 19.

3.
For rest in
God.

Psal. 116. 7.*Lam.* 3. 24.*Jer.* 31. 25.*Psal.* 94. 19.

4.
For committing
it to God.

Psal. 31. 5.

49. 15.

1 Pet. 4. 19.*Luk.* 23. 46.*2 Tim.* 1. 12.

of Heaven ; I will solemnly charge it, saying, my Soul wait thou only upon God, and truly my Soul waiteth upon God, [or is silent, husheth and hearkening for either a word of Command, or an Answer of Prayer] I will Pray with my Spirit, and worship God in Spirit and in Truth ; if I praise God my Soul shall magnifie the Lord, and my Spirit shall rejoyce in God my Saviour. In every duty I perform, I will set my Heart and my Soul to seek the Lord my God. Upon God will I wait all the day long, and all my days ; I will give up my Soul to God that it may center in him, and will say, return unto thy rest oh my Soul, it can find no settlement or satisfaction any where else ; the Lord is my portion, faith my Soul, God only can satiate the weary Soul, and replenish every sorrowful Soul ; many perplexing thoughts work within me, in the midst of all I will have recourse to God, Oh that thy Comforts might delight my Soul ! Oh happy were my tortured Soul, if it could get ease in the Bosom of my dear Lord ! And when this Immortal Soul must depart out of this rotten and falling Carcase, I will commend my Soul and Spirit into the hands of God, he will receive it, for he is a faithful Creator, and my loving Father in Christ. I know whom I have believed, and am persuaded he is able to keep that which I have committed to him until that day ; thus do I daily put my precious Soul into the hands of God ; Lord accept it. Amen.

2. Particularly, The Covenanting Soul must devote all the powers and faculties of this precious Soul to God, in this manner; Lord my mind is corrupted, defiled, I put it into thy hands to be cleansed: Oh renew me in the Spirit of my mind, my mind is dark, let the eyes of my understanding be enlightened: Oh what a wandering mind have I, Lord fix it upon thee, and some profitable object; renew a constant Spirit within me, there's a woful enmity in my mind to God, and alienation by wicked works, now at last reconcile my mind and whole Soul to thy self and goodness. Lord I will do what I can to bring this mind to thee, that thou mayest rectifie it. Thou hast placed in me a noble faculty of Conscience, which I am resolved shall be ruled by no dictates of Man, but by the rule of thy holy word. I may lay my body as the ground to them that go over, but if they say to my Soul, [or Conscience] bow down, that we may go over, they must excuse me; by the grace of God I will keep my Conscience clear for God, without offence towards God and Man; it acts as Gods Vice-Gerent, and to him only must it give an account, I pass not for mans judgment, [or day] yea I judge not mine own self, there's a Supreme Judge whom Conscience shall eye, that God the Holy Ghost may bear witness with my Conscience, that my Heart may not reproach me as long as I live, but witness for me at death with the testimony of a good Conscience. Lord thou hast given me a self-communing faculty, a Noble

2.
Particular De-
dication of the
faculties,

f.
Of Mind.

Eph. 4.23.

Eph. 1.18.

Psal. 51.10.

Col. 1.21.

2.
Of Conscience.

Isa. 51.23.

Act. 24.16.

1 Cor. 4.3.

Rom. 9.1.

Job 27.6.

2 Cor. 1.12.

Prov. 20. 27.*Psal.* 77. 6.2 *Cor.* 4. 2.1 *Joh.* 3. 21.3.
Of Memory.*Ecc.* 12. 1.*Psal.* 16. 8.*Joh.* 14. 26.*Ezek.* 16. 61.*Psal.* 103. 3.*Heb.* 9. 4.*Heb.* 7. 1.1 *Cor.* 15. 2.4.
The Will de-
clined

Candle of the Lord, that thereby I may search into the inward parts of the Belly, God Almighty assist me in the due improvement of this brave faculty, to commune with mine own heart, and make diligent search, and let every searching Preacher commend himself to my Conscience in the sight of God, and let my Conscience Eccho back to every Divine Truth, that my Heart not condemning me, I may have confidence towards God. My Memory also, O Lord I give up to thee; let that be sanctified and fortified, to be retentive of God and Spiritual things. Oh that I could remember my Creator in the days of my youth! and that every day I may set God before mine eyes; I purpose this day to forget trifles and vanity, help me with that art of forgetfulness; but let the Holy Ghost bring the things of God to my remembrance, I am resolved to remember my sins, to be ashamed of them, thy mercies to be thankful, thy marvellous works shall not slip from me. But Oh that my Heart were as the Ark of the Covenant, wherein may be the Tables of the Law. Lord, let me never be regardless of thy Gospel, but give more diligent heed, lest at any time I let them slip, and so be in danger to believe in vain. Lord what is of use to my Soul, do thou keep it for me, and bring it to my mind when I have most special occasion for it. As for my Will, that ungovernable faculty, and my affections, which are the motions of my Will, my Soul desires that they be committed upon thee, and that thou mayest

mayest have the managing of them. My Lord
 Jesus came from Heaven, not to do his own *Joh. 6. 38.*
 Will, but the Will of him that sent him; much
 more must I say so: Lord my own wilful *Hos. 13. 9.*
 Will hath ruined me, cure me of this stubborn- *Psal. 110. 3.*
 ness, cross my froward Will, and conquer it *2 Cor. 8. 12.*
 by an act of thy power; give me a willing
 Mind, make me willing and obedient; thou *Isa. 1. 19.*
 only must work in me both to will and to do; *Phil. 2. 13.*
 my desire is to chuse the right object, and then
 cleave unto God with purpose of Heart; Lord *Luk. 10. 42.*
 confirm this honest resolution within me. As *Act. 11. 23.*
 for my Affections, I am resolved to place my *1.*
 liking affections, nowhere but upon thy self, *Affections*
 I will love thee O Lord my strength, with *liking.*
 my whole strength and inmost working bow- *Psal. 18. 1.*
 els; thy word is very pure, therefore doth *Psal. 26. 8.*
 thy servant love it; I love thy House, thy
 Saints, and every thing that bares thine
 Image. *My Soul thirsteth for God, for the* *Psal. 42. 1, 2.*
living God, when shall I come and appear before
God? My hope shall be placed only on God; *Psal. 42. 5.*
 Oh that I could gird up the loynes of my
 mind and hope to the end, [or perfectly] *1 Pet. 1. 13.*
 and I will delight my self in the Lord, which *Psal. 37. 4.*
 is both my duty and my priviledge. Lord *Isa. 58. 14.*
 make me sit down under thy shadow with *Song. 2. 3.*
 great delight, and let thy fruit be sweet to
 my tast. And for my Disliking Affections,
 they also shall be imployed for thee in *2.*
 grieving for, hating of, fleeing from what *Disliking af-*
 is in opposition to thee, since I profess my love *fections.*
 to thee I will hate evil, even every false way: *Psal. 97. 10.*
 Oh that I could be angry and not sin, by be- *119. 104, 158.*
 ing

Eph. 4. 26.*2 Cor.* 7. 10, 11.*Psal.* 131. 2.*Isa.* 66. 11.*Mat.* 6. 21.

ing angry at sin; that I could behold transgressors and be grieved. I will endeavour after Godly sorrow that may bring forth repentance to Salvation, not to be repented of; I will study all those blessed parts and properties of this Godly sorrow, pray for them, endeavour after them, *viz.* carefulness, clearing my self, indignation, fear, vehement desire, zeal, revenge: Oh that my Soul might be as a weaned Child, from the Worlds breasts, and that I could suck and be satisfied at the breasts of Consolation, and where my Treasure is there shall my Heart be; *Amen*, so be it. Lord confirm these workings of my Soul:

Thus may you Dedicate your Souls to the Lord.

2.
Dedicating
the Body

1. In General.

Psal. 139. 14,

15, 16.

Psal. 22. 9.*Psal.* 71. 6.*Rom.* 12. 1.*1 Cor.* 6. 15, 19,
20.*Phil.* 1. 26.*1 Cor.* 9. 27.*2 Cor.* 7. 4.

2. For your Bodies, you are bound also to give them up to the Lord, 1. In General.
2. The Parts thereof particularly, thus:

O Lord I will praise thee, for I am fearfully and wonderfully made, I was curiously wrought in the lower parts of the Earth, in thy Book were all my Members written; thou art he that took me out of the Womb, and by thee have I been holden up from the Womb, therefore I will present my body a living Sacrifice, which is but a reasonable service, Lord, make it holy and so acceptable to God, make it a member of Christ, and the Temple of the Holy Ghost; my desire is that Christ may be magnified, God glorified in my Body, living and dying; I resolve to keep under my body, and bring it in subjection to

to thee my Lord, and cleanse my self from all filthiness both of Flesh and Spirit; for even fleshly lusts war against the Soul; I will possess my vessel in sanctification and honour; it is true bodily exercise profiteth little [or for a little time] and may consist with a form of Godliness. But Oh that my Spirit, Soul and Body were wholly Sanctified, and so presented blameless at the coming of my Lord Jesus, *who shall change this vile Body, that it may be fashioned like unto his own glorious Body.* Which that it may.

1 Pet. 2. 11.

1 Thes. 4. 4.

1 Thes. 5. 23.

Phil. 3. 21.

2. I will devote all the Parts and Members of it to thy service and glory, my Tongue shall speak of the things I have made touching my Heavenly King, and be as the Pen of a ready Writer only I put the key of my Mouth into thy hands, for though I said, I will take heed to my ways, that I offend not with my tongue, yea though I will keep my Mouth as with a bridle, yet I am affraid I shall speak unadvisedly, unless thou Lord set a watch before my Mouth, and keep the door of my Lips. I am purposed that my Mouth shall not transgress: God forbid, that corrupt communication should ever proceed out of my Mouth, but that which is good to the use of edifying, that it may glorifie God, and minister grace to the hearers. I am resolved to rule my palate, and not to make provisions to fulfill the lusts of the Flesh; nay, rather to put a knife to my Throat, if I feel my self given to Appetite, and not so much as look upon the Wine when it is read, when it giveth his colour

Psal. 39. 1.

Psal. 106. 33.

Psal. 141. 3.

Psal. 17. 3.

Eph. 4. 29.

Rom. 15. 6.

2.

Appetite.

Rom. 13. 14.

Prov. 23. 2, 3, 4.

Eph. 5. 18.3.
Bodily mem-
bers.*Rom.* 6. 19.1.
Hands.
Dan. 3. 28.*Psal.* 26. 6.
Lam. 3. 41.1 *Tim.* 2. 8.2.
Feet.
Ecc. 5. 1.
Prov. 4. 26. 27.*Hab.* 12. 13, 14.3.
Eyes.
Psal. 119. 37.
Psal. 101. 3.*Psal.* 25. 15.*Isal.* 17. 7.4.
Ears.
Job 36. 20.
Isa. 55. 3.
Exod. 21. 6.
Prov. 1. 10.

lour in the Cup, lest being bewitched by it, I be drunk with Wine wherein is excess [or rather unchast motions.] I vow this day against chambering, wantonness, strife, envy, or abusing any of my Bodily Members to be instruments of unrighteousness to iniquity; no, I will now yield my members servants to righteousness unto holiness; yea, if God call me to it, I will yield my body to the Flames rather than serve or worship any God, save my own God; my hands will I wash in innocency, and compass thine Altar; O Lord, I will lift up my heart with my hands to God in the Heavens; Oh that I could lift up holy hands to God without wrath and doubting! I will keep my Feet when I go to the House of God; yea, I will ponder the path of my feet, that all my ways may be stablished [*Marg.* ordered aright] Lord suffer me not to turn to the right hand nor to the left, remove my foot from evil, but let me still make streight paths to my feet, and walk in the ways of uprightness. O what a wandring Eye have I? Lord turn away mine eyes from beholding vanity, I will set no wicked thing before mine eyes; O that mine eyes might be ever towards the Lord! I will look to my maker and mine eyes shall have respect to the holy one of Israel. I will incline mine Ear to discipline, and hear what the Lord will speak, thou sayest hear and thy Soul shall live; Lord bore mine Ear through with a Awl to the door of thy House, that I may serve thee for ever; let me be deaf to Satans enchantments,

ments, and sinners allurements, but always open to a divine call, and what other bodily Members I have, they shall be for thy service and glory. Lord give me strength to make good this vow to be a *Nazarite* to the Lord, and perpetually to perform this Covenant.

2. As you must give up your Selvse, Souls, ^{2 Ours.} Bodies to the Lord, so you must dedicate what you have to the Lord, and that is either, ^{1.} 1. your Relations, or 2. Concerns. ^{Relations.}

1. You must give up to God your Relations that you have any title to or intrest in, so far as your Authority or Influence extends, yea you must give up your selves to God in that Relation wherein you stand to others; I shall give an hint of them all, as a platform:

1. Lord, thou hast made me an Husband. ^{1.} As Husband. ^{Eph. 5. 28, 31.}
 I will love my Wife as mine own Body, and be intirely joyned to her, and not be bitter against her, nor forsake her; I am resolved to dwell with her according to knowledge, to instruct her, pray for her, with her, and O that she may be thine, and we both may be heirs together of the grace of life! Thou ^{Gen. 2. 18.} gavest me my Wife, I give her back to thee, ^{1 Thes. 4. 13.}
 if thou continue her, I will blest thee, if thou take her, I will not sorrow as one without hope; but as I have given her back to thee ^{1 Cor. 7. 29.}
 upon my knees, and while I enjoy her, I ^{30.}
 will be as if I had none, and when thou takest her, I shall have all made up in thee, my
 dear

2.
As Wife.

Eph. 5. 22.
1 Pet. 3. 1, 4,
5, 6.

Judg. 13. 23.

Prov. 31. 10.
&c.

3.
As Parent.

Judg. 13. 8, 12.

1 Sam. 1. 28.

Act. 2. 39.

Prov. 22. 6.

Gen. 18. 19.

Job 1. 21.

Jer. 49. 11.
Psalm 127. 4.

4.
As Child.

dear Lord. Or if I be a Wife I shall submit my self to my own Husband in the Lord, and if he be not won to God by the word, *I* will endeavour to win him by my humble Subjection and holy Conversation. Oh for an Ornament of a meek and quiet Spirit! Oh that *I* were a Daughter of *Sara* in doing well, that though *I* be of a timorous nature, yet *I* may not be afraid with any amazement; yea give me such a Spirit as *Manoahs* Wife, to hold up the falling hands of my fainting Husband. God forbid *I* should be a snare to my Husband; no, *Solomons* vertuous Woman shall be my pattern, and *I* will do him good, and not evil all the days of his life. If *I* be a Father or Mother and God have given me Children, Lord, teach me what *I* shall do to my Child, how *I* shall order it, how *I* shall do unto it; it is thine more than mine, I dedicate it to thee, my Child is a loan lent to the Lord, as long as he liveth, he shall be lent to the Lord: I devote my poor Child to thee in the Ordinance of Baptism, since the promise is made to me and my to Seed. I will pray for them, instruct them, in the way of the Lord, yea I will command my Children and household after me; and Oh that they may keep the way of the Lord! If they die I will say, *the Lord gives, and takes away, blessed be the name of the Lord.* If I die and must leave them, I will leave my Fatherless Children to God, they are the Lords heritage, and reward. If I be a Child, I will obey my Parents,

rents in the Lord, and honour Father and Mo- *Eph. 6. 1, 2.*
 ther, and be subject to them, as my Lord
 was to his Parents, and according to my a-
 bility and their necessity, I will learn to re- *Luk. 2. 31.*
 quite my Parents, and if I die, I will take *1 Tim. 5. 4.*
 care they may be provided for as *David* the *1 Sam. 22. 3.*
 Type, and my Lord Jesus that commit-
 ted his surviving Mother to the tuition of the *Job. 19. 27.*
 Beloved Disciple: Oh that my Parents and I
 might meet in Heaven! If I be a Master, *5.*
 and God hath given me Servants, I will en- *As Master:*
 deavour they may be all Spiritually Circum- *Gen. 17. 13.*
 cised, and trained up for God, as his Souldi- *Gen. 14. 14.*
 ers and Servants in the Spiritual warfare.
Mine eyes shall be upon the faithful of the Land, *Psal. 101. 6,*
that they may dwell with me; he that walketh *7, 8.*
in a perfect way shall serve me; but he that
worketh deceit shall not dwell in my house, he
that telleth lies shall not tarry in my sight:
 I will give to my Servants that which is just
 and equal,— and continue in prayer with them *Col. 4. 1, 2.*
 and for them: And Oh that all under my sha- *Hos. 14. 7.*
 dow might return to the Lord! If I be a *6.*
 Servant, I will first be Christs Servant, and *As Servant.*
 God forbid that I should be a slave to Mens
 lusts, yet in all lawful things I will be sub- *1 Cor. 7. 22, 23.*
 ject to my Master with all fear, not only to *1 Pet. 2. 18, 19.*
 the good and gentle but also to the froward:
 with good will I will do him service, as to the
 Lord and not only to Man; I will be obedi- *Eph. 6. 7.*
 ent, and please him well in all things, not an- *Tit. 2. 9, 10.*
 swering again, not purloyning, but shewing
 all good fidelity: Lord help me herein to
 adorn the Doctrin of God our Saviour in all
 things.

7.
As Magistrate.

Exod. 18. 21.

Psal. 82. 2, 3.

Zech. 8. 19.

Rom. 13. 3.

8.

As Subject.

Rom. 13. 1, 5,
6, 7.

Luk. 20. 25.

1 Tim. 2. 12.

Ecccl. 12. 20.

Act. 23. 5.

1 Thes. 4. 11.

Dan. 6. 5.

9.

As a Minister.

1 Tim. 3. 2, 3.

4. 5.

1 Tim. 4. 15.

Gal. 4. 19.

Job. 21. 15.

10.

As an Hearer.

things. If I be a Magistrate, I will fear God, love Truth, hate Covetousness, execute Judgment and Justice impartially, without respect of Persons, defend the poor and Fatherless, do justice to the Afflicted and needy: I will love truth and peace, and not be a terror to good works, but to evil; remembering to whom I must give an account. As a Subject, and inferiour person, I will behave my self with all reverence, and due Subjection, not only for wrath, but for Conscience sake, *rendring tribute to whom tribute is due; as I must give to God the things that are Gods, so to Cæsar the things that are Cæsars.* I will pray for King and all in Authority, that we may lead a quiet and peaceable life in all Godliness and honesty: *I will not curse the King no not in my Bed-chamber, nor speak evil of the ruler of the people; I do purpose by Gods grace to be quiet and to do my own business, that whoever may watch for occasion, may find none against me, save concerning the Law of my God; God give me wisdom in this.* If I be a Minister of the Gospel, Oh what a charge is laid upon me! I will study the necessary qualifications for that office, and faithful discharge of it, I will study to be blameless, vigilant, sober, apt to teach; I will meditate on these things, give my self wholly to them, travel over sinners, to form Christ in them, feed Christs Lambs and Sheep; I will study to be skillful, faithful, God Almighty make me successful in my **Lord** work. If I be an Hearer, I will joyn with

with Gods people in all Ordinances, and
continue stedfastly in the Apostles Doctrin, and
fellowship, in breaking of Bread and Prayer. *Act. 2. 42.*
 I will know and esteem them highly that God *1 Thes. 5. 11.*
 hath set over me, that watch for my Soul, —14.
 I will endeavour to edifie the Saints, and do
 what I can to promote peace amongst
 the Servants of God; and Oh that I could do
 some good to carnal neighbours by my dis-
 courses with them, prayers for them; that
 though they are apt to speak evil of me, as *1 Pet. 2. 12.*
 an evil doer, they may by my good works
 which they behold, glorifie God in the day of
 Visitation. I am resolved by the assistance
 of Gods grace to deny my self (as my Lord *Rom. 15. 23.*
 did, and to please my neighbour for his good
 to edification; though faith hath made me a *Gal. 5. 13.*
 freeman, yet love shall make me all mens ser-
 vants, according to the rule, by love serve
 one another: Lord strengthen me by thy
 grace to perform all these vows, and solemn in-
 gagements to thee, and to others for thy sake.

2. You must also dedicate and give up all
 your concerns to the Lord; as your Estates
 in such terms as these, O Lord, whatever *2.*
 Silver, or Gold, or worldly Wealth I have, *Concerns.*
 all's thine, it's thou that gavest me power to *1.*
 get Wealth, if thou callest for part, or all of *Estates.*
 what I have thou art welcom to it, *I will of-* *Deut. 8. 18.*
fer willingly to the Lord for the service of thy *1 Chron. 29. 3.*
house — for all things come of thee, and of *—9—14.*
thine own do I give thee; the Silver is thine, *Hag. 2. 8.*
and the Gold is thine, it's fit it should be for thy
 O use,

Psal. 62. 10.*Gen.* 28. 22.*Iſa.* 23. 18.*Mat.* 19. 27.2.
Credit.*Job.* 3. 30.*Iſa.* 56. 5.*Iſa.* 4. 3.*Pſal.* 119. 141.*1 Cor.* 4. 12, 13.*Mat.* 5. 11, 12.*Job.* 5. 44.*Iſa.* 2. 11.

23. 9.

3.
House.*Pſal.* 30. title.*Luk.* 10. 6.*Act.* 16. 14, 15.*Rom.* 12. 13.*1 Tim.* 5. 10.*Job* 31. 32.*Rom.* 16. 25.

use, when thou callest for it; if Riches increase
 God forbid I should set my heart thereon;
 nay of all that thou hast given me I will surely
 give the tenth unto thee, my choicest Merchandise
 shall be holiness to the Lord, for them that dwell
 before the Lord, and if thou command I will forsake
 all and follow thee; Lord for self-denial and strength.
 And for any Credit or Honour that I have, whatever it is,
 I am content to vail all before the glorious God;
 let my Lord increase though I decrease; let me have
 a name in Gods house, and be written among the
 living in *Jerusalem*, I am well content to be small
 and despised, yea to be accounted as the offscouring
 of all things; though men revile me, persecute, and
 say all manner of evil against me, [so it be] falsely,
 and for Christs sake, I will rejoyce and be exceeding
 glad, hoping for honour that comes from God, and a
 great reward in Heaven; let God stain the pride of
 my glory, and let the Lord alone be exalted this day.
 As for my House and Habitation, I will sing a Song
 at the Dedication of it to the Lord; let my Lord send
 his Ministers to salute it, let their peace rest upon it,
 I will not only bid them welcom, but constrain them to
 come in, as they judge me Faithful to the Lord. I will
 give my self and house to Hospitality, I am sure it cannot
 be better seasoned and warmed than with the presence
 and prayers of Gods Servants: O that my House were an
 House of Prayer, and Hospital to the Poor, and a common
 Inn to the Church of God.

And

And for all my other Accommodations, Food, 4. Accommodation.
 Fires, Bed, Rayment; I here Lord acknow-
 ledg thee in them, and return them back
 again to thee; my daily bread is at thy dis-
 pose, *Man lives not by bread only, but by every* Deut. 8. 3.
word that proceedeth out of the mouth of the
Lord. Gods loving-kindness is better than
 life, and all the comforts of life; many say, *Psal. 63. 3.*
Who will shew us any Good? Lord, lift thou up *Psal. 4. 6, 7.*
 the light of thy countenance upon me, thou hast
 put gladness in my heart more then in the *Phi. 3. 8.*
 time that their Corn and their Wine increased. *Luk. 10. 42.*
 I am content to suffer the loss of all things
 that I may win Christ: Farewel necessities
 for the Body, for the one thing needful for the
 Soul. I will willingly, yea joyfully take the spoil-
 ing of my Goods for that better and enduring *Heb. 10. 34.*
 substance in Heaven. I will take no thought
 for the outward Man, since my Heavenly Fa-
 ther knows what things I have need of: I *Matt. 6. 25, 32.*
 have been greatly concerned about those
 strange termes upon which I must be thy
 Disciple; they are the words of my dear
 Lord, *if any man come to me, and hate not his*
Father, and Mother, and Wife, and Children,
and Brethren and Sisters, yea and his own life *Luk. 14. 26.*
also, he cannot be my Disciple; another Scrip-
 ture saith, *he is not worthy of me.* But now,
 Lord, I understand it of preferring God above
 all Relations, and concerns, so as to part with *Mat. 10. 37, 38.*
 all when standing in competition with Christ,
 now at last my heart is willing, I hope I can
 say, through grace I am truly willing to forego
 the dearest things for thee, and to subject all

my concerns to thee, Lord thou that knowest the hearts of the Children of Men, look into my heart, and if thou discover any unsoundness in me purge it out, and pardon me: If my heart be indeed sincere, ratifie that in Heaven which I have been doing this day upon Earth, and give me grace to perform my vows, and comfort in reviewing this days work. *Amen. Amen.* Even so it is, and so be it.

Thus much for the Fifth general Head, in what manner, or with what words a Soul may enter this Covenant with God.

CHAP. X.

Several Objections against this course of personal Covenanting with God, briefly Answered.

6ly. **M**Y next work is to Answer those Objections, that carnal hearts, or carnality in the best hearts are apt to make against this practice, for it cannot be expected that this novel, or uncouth work, that is so palpable against the Devils interest in the World, should go forward, but the Devil will raise up all the Militia of Hell, and his most cunning Sophistry to militate against it; when he sees any Soul professedly deserting his colours, and going over to Christs, and solemnly swearing Allegiance to his true rightful Sovereign, he makes head against them as *Pharaoh* pursued *Israel* of Old, to bring

bring it back, or make it stumble in its attempt, or to torment it about the lawfulness or fitness of this undertaking some Objections militating against the doing of it, others against the manner or way of doing it.

1. *Obj.* Youl say, are none real Saints but such as subscribe to such a form of words? Surely then there's none or very few true Saints, this is a Novel invention, and it's a rare thing for Christians to take this course.

I *Ans.* 1. The thing is not New, though the method or manner prescribed seem to be new; there's no real Converts but they have virtually and implicitly entred this Covenant, if they have not done it formerly in this mode or manner; yea there's never a Duty or Ordinance, but the Christian doth renew this ingagement, for substance if indeed he manage Gods worship aright; whenever you have to do immediately with God, you hear God speak to you, and you speak to him as your Covenanted God; and more peculiarly you renew it in the Lords Supper.

2. Several have prescribed methods for managing this work, by the By, and such directions have found good entertainment amongst serious Souls, and none have reason to challenge or quarrel with what may facilitate their undertaking. If thou have a mind to be the Lords, or to have God to be thy God, thou wilt be glad of an hand to guide thee to him, and the more solemnly it's

done, the better doth the sincere Christian like it; for he finds that his treacherous heart would gladly shuffle in, and trifle about it.

2. *Obj.* But you confound us with so many particulars, and with such a vast collection of Scriptures, we can read Scriptures in the Bible, what needs all this repeating of Texts?

I Ans. 1. Sincere Spirits best relish Scripture-language, wherein they are or ought to be most imployed, and delighted, meditating therein day and night; it's a sad symptom of a carnal heart or carnality in the heart to nauseate Scripture-dialect; and however it's fit we bring Scripture Authority with us, God will not own any thing but what hath his stamp upon it, Conscience must be satisfied that there's a warrant from God for what he offers to God, lest God say, *Who required this at your hands?*

I/a. 1. 12.

2. Though I have taken some pains to collect these pertinent Texts, yet I do not tie you up to the Words and Syllables, after you have read it over, and are satisfied of the grounds for every part of your duty, you may sum up the whole in your own words, and so transcribe the sense and meaning as briefly as you think fit, and so subscribe it; or if you think fit to take it at this length, you may divide it to several times, and take one branch at one time and another at another, and subscribe it by parcels, at several times

times, but be serious and deliberate in what you do, only I advise you first to read it over distinctly, examine the Scripture-proofs, spend sometime in Prayer, call in the Divine aid, and in the name and strength of Christ enter upon it.

3. *Obj.* But why should I or any Man undertake to Covenant, to do that which he cannot do? Can any man perfectly perform all these forementioned branches of the Covenant? And why should I think to do that? Besides this you bring us back to the Covenant of works, which no man living can keep.

Ans. 1. God commands us to keep his *Plal. 119. 4, 6.* precepts diligently, or exactly, he hath not lost his Authority over us, though we have lost our ability to obey compleatly; and though we cannot keep any Command exactly, yet we must have respect to all Gods Commandments, else we shall be ashamed: As in the New Covenant there is something that God promiseth, so there is something that he requireth: and therefore the New Covenant is called a Law, *even the law of faith, Rom. 3. 27.* which some call a Remediant Law, as bringing in the great Commandment of Believing and Consenting to Gods termes, in heart and profession, this becomes a formal actual Covenanting, and whether we consent or no, we are bound to obey God, our engagement adds a new tie to it. *I Joh. 3. 23.*

2. We must distinguish betwixt the Legal and Evangelical observing the termes of the Covenant: None since the fall can keep all, no nor any of Gods Commandments, in a strict legal sense, but Evangelically, all real Saints do keep them, when they do not, dare not, willingly omit observing whatever God hath made their duty; it's true no man ought to promise impossibilities, namely to observe all Gods will and requirements absolutely, without the least failure or defect, *For there's not a just man upon earth that doeth good and sinneth not.* If we say, we have no sin, we deceive our selves, and the truth is not in us: So we cannot bind our selves, not to sin at all, but we may bind our selves, 1. To a Desire and Endeavour to pursue and practise holiness universally, without reserve, restriction or limitation. 2. To avoid this or that particular sin, and to practise this or that particular duty. 3. To endeavour after a higher pitch of holiness than we have hitherto attained unto. 4. To be more serious and sincere in the ways of God, with full purpose of heart to cleave unto the Lord; to a diligent study of a conformity to God and compliance with his will.

Ecc. 7. 20.

1 Job. 1. 8.

4. *Obj.* But if I should thus enter into Covenant, what am I better? How can I tell whether God will accept of me or no, especially considering my defective obedience, and many failings? What reason have I to think that God will dispence with me, when he

he was so strict with *Adam*, to renounce him for one single failure ?

Ans. 1. Dost thou profess thy self a Christian, and art thou yet an infidel ? Hath God taken so much pains to confirm his Covenant (as I have demonstrated in my Treatise of *The Sure Mercies of David*) and yet dost thou question his veracity ? For shame man never speak such a word ; What abundance hath God said and done to assure thee of his willingness to accept returning sinners ; and yet dost thou doubt ? What falsehood or iniquity hast thou found in God ? Darest thou call in question the whole Gospel ? Or charge the God of truth to be a liar or dissembler ? Dost thou suspect that he will cheat thee ? Doth he not really intend what he saith ? Did ever any complain that though they were willing, God was not ? Hath he not said, *that those that come unto him he will in no wise cast out*, i. e. either keep out such as truly come, or cast out such as are come in ; And darest thou not trust him ? Dost thou not by unbelief make God a liar ? For shame man, never suspect the faithful God to be such an impostour ; thou mayest trust him for admittance and continuance in the Covenant-relation to the end. Jer. 2. 5.

2. As for the case of *Adam*, it's true God cast him off and his posterity for eating the forbidden Fruit, which though it was but a single act, yet was a complex evil, but there's a great difference betwixt *Adam*, and Gospel-believers Job. 6. 37.

believers, under the New Covenant dispensation, for thou God rejected him upon disobedience, yet he accepts sincere Souls now, and their integrity and uprightness preserves them from final apostacy and rejection: I would rather express this in the words of that worthy Divine, Mr. Gurnal, *Christian Armour*, Part 2. pag. 89. who thus expresseth himself.

Quest. " But here it may be asked, how
 " comes God so favourable in the Covenant
 " of the Gospel to accept of an obedience so
 " imperfect at his Saints hands, who was so
 " strict with *Adam* in the first, that the least
 " failing, though but once scaping him was
 " to be accounted unpardonable?

Ans. " The Resolution of this Question
 " take in these two Answers:

1. " In the Covenant God made with
 " mankind in *Adam*, there was no Sponsor
 " or Surety to stand Bound to God for Mans
 " performance of his part, in the Covenant,
 " (which was perfect Obedience) and there-
 " fore God could do no other but stand strict-
 " ly with him, because he had none else,
 " from whom he might recover his Glory,
 " and thereby pay himself for the wrong
 " mans default might do him; But in the
 " Gospel-covenant there is a surety, Christ
 " the righteous, who stands responsible to
 " God for all the defaults and failings, which
 " occur in the Christians course; the Lord
 " Jesus doth not only take upon him to dis-
 " charge the vast sums of those sins, which
 " he

“ he finds them charged with before Con-
 “ version, but for all these dribbling debts
 “ which afterward, through their infirmity,
 “ they contract: *If any man sin; we have an*
 “ *advocate with the Father, Jesus Christ the* I Joh.2.12.
 “ *righteous, and he is the propitiation for our*
 “ *sins; so that God may without any im-*
 “ *peachment to his justice, cross his Saints*
 “ debts, which he is paid for by their sure-
 “ ty; it's mercy indeed to Saints, but justice
 “ to Christ that he should: O happy con-
 “ junction where mercy and justice thus con-
 “ spire and kiss each other.

2. “ God did and well might require full
 “ and perfect obedience of man in the first
 “ Covenant, because he was in a perfect
 “ state, of full power and ability to per-
 “ form it; so that God lookt to reap no
 “ more than he had planted. But in the
 “ Gospel-Covenant, God doth not at first
 “ infuse into the Believer full grace, but true
 “ grace and accordingly he expects not full
 “ obedience, but sincere; he considers our
 “ frame, and every believer is (if I may so
 “ say) rated in Gods Books, as the stock
 “ of grace is which God gives to set up
 “ withal at first; Thus far that excellent
 Writer. I shall add no more but this, Be
 thou sincere and thou shalt be entertained
 and maintained till glory.

5. *Obj.* Yes, sayest thou, I believe God
 would accept me if I were but sincere, and
 he would not reject me, if I keep so the
 end,

end, I have no reason to doubt of Gods kindness and faithfulness, but have much reason to suspect my uprightness, and perseverance, God will not own nor maintain Hypocrites.

I Ans. 1. It is not absolutely necessary to sincere Covenanting, that the Covenanting Soul know his own sincerity, uprightness, and the reflex act of knowing it, are two distinct things; sincerity in Covenanting is of absolute necessity, but the sense of sincerity is not needful, though comfortable: Many a gracious Soul hath prayed, heard the word, received the Lords Supper, yet hath not been satisfied of its sincerity, or acceptance with God; cordial acceptance of the termes is the condition of the Covenant, not reflexive knowledge of sincerity: Do thy duty and trust God, see thou be clear in this truth, that God owns upright Souls, and it's God only that makes Souls sincere; address thy self to God for a sound principle, and try thy self by Scripture-rules, and then make a venture in this work.

2. A present heart Consent professed, is necessary to make up the Relation; but after communion doth in time clear it up: As it is betwixt an Husband and Wife, heart-fasting and handfasting, and declaring mutual consent constitutes the Relation of Man and Wife, but the mutual duties, and reciprocal delights afterwards endear them to each other, and tend to their mutual satisfaction: Thus it is here, at that very instant that thy heart
and

and hand gives free consent, God becomes thy Husband, and thou his spouse, but familiar intercourse betwixt God and thy Soul in process of time will more fully evidence this Relation; some say, constancy in mutual duties continues the Relation, however I may truly say such free and frequent Acts of Communion will give thee Actual possession of the comforts of this union; thou must then stay a little, and use further means in order to further evidence; *if you follow on to know the Lord*, you shall know more of him. *Hol. 6. 3.*

6. *Obj.* Alas saith the Soul, that's the thing that greatly startles me, I have played fast and loose with God so long in the former Covenants I have made with him, that I am discouraged in my attempts to renew it, I am sure I have broken the Covenant on my part, What ground can I have to hope that God is in Covenant with me? or that I shall more faithfully keep it afterwards? I dare not venture again.

Ans. 1. It's true, carelessness in keeping, much more wilful breaking former Covenants doth weaken a Souls confidence, and Eclips its comforts, and it becomes such a Soul to cast it self down at Gods feet, confess his sin, get an healing of backslidings, but must not discourage it from Covenanting for future, for it was thy own fault, not the fault of Covenanting; thou hast no reason to challenge the duty, but condemn thy self, for thy slowness in making and unfaithfulness in keep-

keeping thy Covenant. Examine where the failure was, mend the matter, tie the knot faster, call in divine assistance, approve thy heart to God, apply thy self as solemnly to the work, as if thou hadst never done it hitherto: Whether thou do it initially, or renewed, do it seriously, set about it in good earnest; frequent acts may strengthen the habit; think not thou shalt be above some relapses while thou livest.

2. Duly consider, how far backslidings may be consistent with sincerity in Covenanting; not to make thee presumptuous in venturing upon sin, but to support thy hopes of entertainment, and quicken thee to new attempts in Covenanting; say not there's no hope: Consider Soul, many things may be matter of thy deep humiliation, which yet may not be any ground of questioning thy condition: Besides, you must distinguish betwixt your deservings and Gods determination; it's one thing what you and I merit by our carriage, and miscarriage, [*secundum meritum*] God may justly cast us off; but another thing what God will do, and I may say [*secundum eventum*] as to the issue and event, *God will not cast off his people for his great name sake, because it hath pleased the Lord to make them his people.* Adam by his fall deserved to die the death, but God did not execute the sentence, for Covenant grace interposed, and saved him. Remember we are under a New Covenant, a Covenant of grace, that admits of sincerity and pardons fail-

failings: God deals with us according to Gospel-grace, not the legal rigour; God heals backslidings upon repenting, and acting of faith on Jesus Christ. Besides, you must distinguish betwixt a want of faith, and a want in Faith; there will always be something lacking in your faith, yet you may not lack saving faith, a weak hand may receive this gift; less and more in point of degree vary not the species of grace; sincerity of consent makes up the Relation; where that is God will not cast off, for he hates putting away; it is not every fault in Married persons that dissolves the relation, (it's the observation of a great Divine) that the Covenant is then dissolved, when that is dissolved which did make the Covenant, namely, mutual consent, the match is continued till the Soul renounce God, and chuse another Husband, this is by Spiritual adultery, *i. e.* total and final apostacy, and continuing in impenitency, and infidelity.

1 Thel. 3. 10.

Magis & minus

non variant

speciem.

Dr. Preston of

New Coven.

Pag. 458.

7. *Obj.* But still I find, by lamentable experience, that through the treachery of my base heart, I am apt to break my Covenants, is it not better to forbear Covenanting than to violate it, and so to encrease my guilt; Solomon saith, *better it is that thou shouldest not vow, then that thou shouldest vow and not pay.* Eccl. 5. 5.

I Ans. 1. As for that Text it concerns not this business in hand, for it speaks of vows in cases indifferent, and wherein we are

Act. 5. 4.

we are at liberty whether we vow or no, and in matters within our power to perform. As the case of *Ananias* and *Sapphira* selling their possession which was in their power or choice, it was not a duty antecedent to their vow; for it had been no sin in them, not to have sold it; their sin was in lying to the Holy Ghost. But now this Covenanting that I am urging you to, is an absolute and indispensable duty, and not left arbitrary that you may do or refuse, without sin: what things I have laid before you are morally and eternally good, that you cannot omit without damning sin; nay let me say farther, you are already ingaged by Covenant, if you have been Baptized, and your neglect of the fundamental duties of taking God for your God, and dedicating your selves to him, is not only Sin but Sacriledg, not only iniquity but an Apostacy, which God will avenge upon you as if you had in this personal manner entred and then violated. Covenanting is essential to Christianity, Wouldest thou not be a Christian? But I guess the reason of thy unwillingness to enter this personal Covenant, there lies a Snake under the grass, a Soul-damning cheat under this specious Plea, the true cause is not because thou art jealous of breaking, but afraid of keeping this Covenant, and therefore art loath to make it, and hereby thou thinkest to slip the collar, and the Devil and wicked heart would perswade thee thou dost not sin,

or at least less sin, if thou be not solemnly engaged, though thou allow thy self liberty in omitting foresaid duties. But let me tell thee, 1. That its not thy self-engagement, but Gods Commandment that makes it thy duty; duty is a tye to something that's due.

2. Thou must be condemned as well for thy wilful refusal of Covenanting, as careless keeping or wilful violating of it; therefore this shift will not help thee.

2. Take one thing further, thou art afraid of entring into Covenant lest thou break it, I Answer thee, if thy heart be sincerely engaged in Covenant with God, God becomes thy Covenanted God, and so thy faithful friend and confederate, to assist thee in performing it; this is very considerable, for after this Covenant is really struck God saith to thee (in some sense) as *Jehoshaphat* to *Ahab* making a league, *I am as thou art, and my people as thy people, and I will be with thee in the War*; Thus Covenant-Relation brings Covenant-Grace, as Divine Auxiliaries to the believing Soul; God will help thy Soul in keeping this Covenant, for observe in this New Covenant, God not only engageth to perform his part, but the Belivers part of the Covenant; both the first conditions, *as taking away an heart of Stone, giving an heart of flesh; giving a new heart, putting his Spirit in them, &c.* and also after assistance to perform Covenant duties, inabling them to persevere to the end. *I will saith God, put my fear in their hearts, that they shall not*

2 Chron. 18. 3.

Ezek. 36. 26, 27.

depart from me, Jer. 32.40. Remember, Christian thou art now to serve God in the Covenant of Grace, which worketh what it promiseth; as it calls thee to work so it gives thee strength to work, it deals not with Souls, as *Pharaoh* with *Israel*, calling on them to make Brick and finding no straw, or as the old Covenant did, that required duty, but helpt not to ability; no, the Christian hath both straw and strength, an heart and hand for God. *I will* (saith he) *strengthen them in the Lord, and they shall walk up and down in my name, saith the Lord.* Do but enter into Covenant with God, and thou shalt feel Divine strength coming into thy heart; the way of the Lord is strength to the upright, they that wait upon the Lord shall renew their strength; [*Marg. shall change their strength*] i. e. Covenant-grace will bring a new kind of Spiritual strength fit for Spiritual work. Received grace makes a Saint more then a Man, assisting grace makes him more than himself. *I can*, saith *Paul*, *do all things through Christ which strengtheneth me*; fear not impossibilities to nature, when omnipotency upholds you; try and see nothing is insuperable to a willing mind; the matter is of necessity be not discouraged with difficulties.

Thus much for the sixth head, which is an Answer to Objections.

Zeb. 10.12.

Prov. 10.29.
Isa. 40.31.

Phi. 4.13.

C H A P. XI.

*The duties required of the Covenanted Soul
after he hath been employed in this solemn
transaction.*

7ly. **T**He last head I propounded to insist upon in the Doctrinal prosecution of this subject is, how a Soul must behave it self after it hath been thus solemnly entering a personal Vow or Covenant with the Lord?

The Answer to this Query I shall contain under these Ten heads:

1. Prayer to God for a ratification of it, and grace to keep it; down on thy knees again, in the place where thou hast been making this great bargain, and since none is privy to this great work but God and thine own Conscience, say to this purpose to him, Lord thou, even thou only knowest the hearts of all the Children of men, I appeal to thee alone concerning my sincerity in this present undertaking, my heart is deceitful and may easily cheat me, but thou searchest the heart, shew me the inwards of my Soul: Lord if my aims and actions have been rotten and hypocritical, humble and reform me, pardon failings; I hope my scope for the main, was thy glory; my enjoyment of thee, and in order to both, the binding of this treacherous heart closer to thee; if thou see any flaw or

1 King. 8. 39.
Jer. 17. 9, 10.

P 2 fault,

fault, any guile or guilt in my Spirit, Lord discover, and cure it; if there be any Gospel-sincerity discover it, accept me in Christ, and confirm that in Heaven, that I have been now doing on Earth; what I have done was in pursuance of thy Order and Commission, and in Conscience of my duty, and I have many promises in the word to encourage me. Be my Covenanted God, take me as thy Covenanted Servant; do thou set to thy seal, say to my Soul, I am thy Salvation, as my Soul hath said to thee, thou art my Lord, let the God of my Salvation be exalted; I have now set to my seal that God is true, come Lord and set to thy seal, seal me with the holy spirit of promise, and give me the earnest of that Spirit in my heart, from this day do thou bless me, let God, even mine own God bless me, for this God shall be my God, for ever and ever, he will be my guide even unto death. O my Lord, give me an heart to keep this Covenant, let my God command my strength; strengthen, O God, that which thou hast wrought for me; without thee I can do nothing, all my springs are in thee; if the Lord depart from me, I shall be weak as other men; thou hast helped me to make, now help me to keep my Covenant; let not these convictions or impressions languish or die in my Soul, leave me not to my self; be surety for thy Servant for good, I am thy Servant give me understanding; remember thy word unto thy servant, upon which thou hast caused me to hope, thou knowest

Psal. 35. 3.*Psal.* 16. 2.*Psal.* 18. 46.*Job.* 3. 33.*Eph.* 1. 13, 14.*2 Cor.* 1. 22.*Psal.* 67. 6.*Psal.* 48. 14.*Psal.* 68. 28.*Job.* 15. 5.*Psal.* 87. 7.*Psal.* 119. 122,

125, 45.

knowest Lord, how backward my heart was to enter these Bonds, how many pleas, excuses, evasions I made to shuffle and shift it off, and now I am bound, thou knowest what a backsliding heart I have. *O Lord God of Abraham, Isaac, and Israel, our Fathers, keep this for ever in the imagination of the thoughts of the heart of thy servant, and prepare [or stablish] my heart unto thee.*

1 Chron. 29. 18.

2. Be thankful to God for this season and duty, it's a rich mercy that God hath condescended to enter a new Covenant with the Children of Men; it's free grace that gives you an heart to vow your selves to the Lord, and that he gives you any hopes of entertainment; adore him for it, and let your Spirits be taken up in raptures of joy and gratitude. *Lord, what is man that thou art thus mindful of him? What is fallen man that thou dost visit him, treat with him, provide a Saviour and surety for him? thou forsookest the fallen Angels, once the Sons of God, the darlings of Heaven, and Courtiers of the King of Kings, now damned Fiends, cursed Devils, reserved in chains of darkness, never to be reduced into the Bond of the Covenant. Oh that ever the infinite God should cast down beams of light, life, and love upon dunghil Man! yea upon me, man, hadst thou glanced with a propitious aspect, thou hast let me see, I am a forlorn sinner, awak't my heart to look after a Saviour, melted my heart with the sense of Divine love,*

Psal. 8. 4.

ingaged my Soul to lay hold on Christ by faith, and devote my self to thee in Covenant, and given me some hopes through grace that thou art my God. *Who am I, O Lord God? and what is my house? that thou hast brought me hitherto? — is this the manner of man, O Lord God; and what can thy servant say more unto thee? for thou Lord knowest thy servant.* For thy word sake, and according to thine own heart, hast thou done all these great things, to make thy servant know

Exek. 16.4—8. them. Oh that ever free-grace should pitch on such a wretched worm, such an hellish miscreant, such a Devil incarnate as I am! Oh that thou shouldest take up an exposed Orphan, whom no eye pitied, but was cast out in the open field, polluted in my blood, and shouldest say, *Live*, yea again, *Live*, and made this a time of love, and didst enter into Covenant with me, and I became thine. Oh that ever God should stoop so low, and raise me so high! What did God see in me! What use can I be of more then

Luk. 1.46, 47, 52.

1 King. 8.27.

Isa. 55.15.

thousands passed by? *My Soul doth magnify the Lord, and my Spirit rejoiceth in God my Saviour, who hath regarded the low estate of his Servant, and hath exalted me of low degree.* But will God indeed dwell on Earth? Behold, the Heaven, and Heaven of Heaven cannot contain thee; and wilt thou inhabit so mean a Cotage? yea thy self tells me, though thou be the high and lofty one, thou dwells in the high and holy place, yet with him also that is of a contrite and humble Spirit.

Spirit. Blessed be God for this holy ligature: Covenant-grace hath laid a foundation for this sweet union and relation; this union and relation produceth communion and communications. Blessed be Free-grace; the works of *Psal. 111. 2. 9.* the Lord are great, sought out of all them that have pleasure therein, he sent redemption to his People, he hath commanded his Covenant for ever, holy and reverend is his name.

3. Gather and improve the blessings of the Covenant; make a Catalogue of the promises; it's Christians fault that they study not the large inventory of those precious goods bequeathed to them in this blessed Testament, that's a large word, All is yours, good things and bad things, North and South Wind blow good to you, to do you good, and make the spices of your graces to flow out, and to kill the weeds of corruption: Father, Son, and Holy Ghost are yours, is not this an exceeding great reward? Who can fathom the extent of that Covenant phrase, [*I will be thy God*]? It comprehends more then Heaven and Earth; here's life, grace, pardon, peace, safety, liberty, strength, and heaven; God is Heaven, in his light we shall see light, what good thing can you name which this Covenant doth not contain, and convey to you? *O the lines are fallen to me in pleasant places, I have a goodly heritage: What is it? The Lord is the portion of mine inheritance, and of my cup, thou maintainest my lot.* *1 Cor. 3. 21. Rom. 8. 28. Cant. 4. 16. Gen. 15. 1. Psal. 115. 5, 6. Jer. 2. 13.* **Creatures**

are empty Cisterns, *God is the fountain of living waters*: if all the Stars should shine at once they cannot make day, but the Sun doth, the lines of all created motions may Center in God, and find suitable and sufficient rest: O my Soul, delight thy self in the Lord, and he will give thee the desire of thy heart, yea thou hast thy hearts desire in him; all excellencies meet in him; I need to go no further for contentment, I need not with the wandring Bee go to another flower; I find enough in God: *Jehovah is my Shepherd I shall not want; whenever I am afraid or afflicted I will go to God, trust in God, in the shadow of thy wings will I make my refuge till these calamities be over-past: My Lord is a Sun in times of darkness, a shield in times of danger*: A Magazin where I may fetch Armour, a Ward-robe where I may have cloathing, a Store-house where I shall have supply; blessed be God for his Covenant, *Although my house and heart be not so with God as I desire, yet he hath made with me an everlasting Covenant, ordered in all things and sure, for this is all my salvation, and all my desire, although he makes it not to grow*. In prosperity I will solace my self in nothing but my God, I will be put off with nothing below him, in adversity, when all looks black about me, and a peal of Stones flies about my head, yet still I will encourage my self in the Lord my God: Oh what a ravishing object to see my God, and my Lord Jesus standing at his right hand! If I be cast in

Psal. 23. 1.

Psal. 36. 3.

Psal. 57. 1.

Psal. 84. 11.

2 Sam. 23. 5.

1 Sam. 30. 6.

Ps. 7. 55.

in a fiery furnace, the presence of the Son of God will quench the flames; in the bottom of the Sea, and in the belly of Hell, the Lord my God will save me and bring my life from corruption; *Let Sun and Moon be darkened, and Stars withdraw their shining: yea when God roars out of Zion, and utters his voice from Jerusalem, then the Lord is the hope of his people, and the strength of the Children of Israel.* I will bless my self in the God of truth; living it shall be my support that I am within the Covenant, and when I die, like a standard-bearer falling, I will wrap this banner of the Covenant about me and die in it as my winding-sheet, as dying *David* with this living comfort, and I fear not mis-carrying.

Dan. 3. 25.

Jon. 2. 4, 6, 9.

Joi. 3. 13, 14.
15, 16.

4. Lay up Experiments of what now hath passed betwixt God and your souls; write down the passages and circumstances of this solemnity, and lay them up amongst your choicest treasures; thus and thus did God deal with me at such a time, thus and thus did I ingage my self to the Lord; I will record this and deposite it, it may stand me in stead in time to come; this day will I set up an Eben-ezer, i. e. a Stone of help, for a memorial of Gods goodness and my ingagement, and this shall be as a witness either for me or against me; it will be for my consolation in an hour and power of darkness, if my Soul prove faithful, but if my Soul prove false

Gen. 28. 16, 17,
18.

Gen. 33. 20.

Psal. 30. 7.
Job 29. 3, 4.

Psal. 25. 14, 17.

false or treacherous in the Covenant of my God, it will be a testimony against me for my conviction or humiliation. I will think of this time and place whilst I have a day to live, and will say *surely the Lord is in this place, and I knew it not; how dreadful is this place, this is none other but the house of God; this is the gate of Heaven, I will call it Bethel. Here will I erect an Altar, and will call it El-Elohe-Israel.* In this place, at this time I have taken hold of God as my God, and have made a deed of gift and subscribed to it, I have given seisin and delivery of all I am and have to the Lord; I am resolved to stick by this. Lord, remember this day, help me to remember, that from this day the vows of God are upon me. I will produce these Covenant-tokens in the day of my fears or of Gods anger; as familiar as God and my Soul are now, a time of distance may come through my fault and folly, alas my bad heart, that's bent to back-sliding, may again hurry me into a pit of darkness, these vapours that ascend from my filthy heart may darken the Sun of Gods blessed countenance; though now I think my Mountain stands so strong that I shall never be moved, yet God may hide his face and I may be troubled: though now his Candle shine upon my head, that Candle may be extinct, and I may walk in darkness; indeed *the secret of the Lord is with them that fear him, and he will shew them his Covenant;* but presently the same David saith, *I am desolate*

desolate and afflicted, the troubles of my heart *Psal. 89.32,39.*
are enlarged: Thus it may be with me, 49.

Covenant scourges may be consistent with Covenant-love; but I will then bring forth the tokens of this Virgin-love, and solemn transaction, and will say, Lord where are thy former loving-kindnesses, which thou swaredest unto *David* in thy truth; when I am troubled I will call for the Book of Records of *Est. 6.1.*
Scripture and Conscience, and consider the *Psal. 77.10,11.*
days of old, the years of the right hand of 12.

the most high, and see if I cannot produce some broken ring, some passages of love betwixt God and my Soul, that may evidence former kindness, then I will conclude for his present faithfulness; for having loved *Joh. 13.1.*
his own in the world, he loves them *1 Thess. 5.24.*
unto the end, and he is faithful who called me, who also will do it; when I am brought forth, and sentenced [as *Thamar Gen. 38.24,25.*
was once to be burnt] I will produce the 26.
pledges of former familiarity betwixt God and my Soul, and say, discern I pray thee whose are these? Lord, was not thy grace the cause of these workings? And was not thy glory the end of all my proceedings? Will not my heavenly Husband acknowledg these tokens, and me to be his beloved spouse?

5. Take the first opportunity to go
this Covenant openly sealed, and to give some
testimony of your ratifying it; when these
sacred Indentures are drawn and sealed by
you

you in a corner, then lay hold of the first opportunity you can hear of for sealing them solemnly in the Lords Supper: Privy-seals have passed reciprocally betwixt God and thy Soul, now look out for the Broad-seal: David recounts his personal actings of faith in private though with hard strugglings, *Psal. 116. 10, 11.* and then resolves to take the Cup of Salvation, ver. 13. and to pay his Vows, ver. 14. But where? Why in the presence of all his people, which he repeats and adds also, *in the Courts of the Lords house, in the midst of thee, O Jerusalem, ver. 18, 19. q. d.* What I have been doing privately in my Closet, I will own publickly in the Congregation of his Saints: I am not ashamed of my blessed confederate, before many witnesses will I confirm this Covenant, *with the heart man believes to righteousness, and with the mouth confession is made to salvation.* Augustin speaks of Victorinus (a famous Rhetorician in Rome) being converted to Christ in old Age, that he came to Simplicianus (a Godly Minister) saying secretly in his ears [*noveris me jam esse Christianum?*] dost thou know that I am a Christian? this holy man answered [*non creda, nec deputaba, te inter Christianos, nisi in Ecclesia Christi te videro*] I do not believe it, nor reckon thee among Christians till I see thee in the Church of Christ; at which he smiled saying, *Ergone parietes faciunt Christianum?*] do then those Walls make a Christian? Thus they contended, the one saying he

was

Rom. 10. 10.
Aug. Confes.
lib. 8. c. 2.

was a Christian, the other disowning him to be so without an open profession, for indeed *Victorinus* was afraid to offend his great friends, worshippers of Devils, being yet but a young Convert; when he had got establishment by reading, that if he was ashamed of Christ, our Lord would be ashamed of him, before his *Angels*; he was sensible of his guilt, in being ashamed of that which was his greatest Glory, Word, and Sacraments, but had gloried in devilish Sacrifices, [*depudit vanitati, erubuit veritati*] suddenly and unexpectedly he comes to *Simplicianus*, saying *eamus in Ecclesiam, Christianus volo fieri*] let us now go to Church, for I am resolved to be a Christian; and there he was initiated in the sacred Ordinances of the Church, gave up his name to Christ, *Rome* wondring, the Church rejoycing, the proud saw it and were angry, and being to make a solemn profession of Faith, the Presbiters offered to indulge him secrecy, as they used to do with the timorous, he refused, saying, there was not Salvation in Rhetorick, which he had taught publickly, now therefore he would publickly own the Gospel of Salvation, and when he made profession of his Faith, the people Ecchoed with a congratulating acclamation, *Victorinus, Victorinus!* and were quickly silent, that they might here him pronounce the true Faith with holy confidence, and they opened their hearts to receive him, they embraced and laid hold on him with the hands of love and joy: This story is
pregnant

pregnant of many important instructions, which the intelligent may improve. You must openly own what you have secretly done, upon a due call; only observe, Confession of the mouth without Faith in the heart is Hypocrisie, and a pretence of Faith in the heart without Confession, will prove Cowardice, and end in Apostacy. My advice is that you wait on God in the Sacred Ordinance of the Lords Supper, which is the Cup of the New Testament in his Blood, thy Covenanting was thy union, let this be the Communion of the Body and Blood of Christ: When *Hezekiah* had made a Covenant with the God of Israel, he ordered the Celebration of the Passover; the like did *Josiah*; and those were both non-such Passovers: Thus must you get this Covenant sealed and pay your Vows, and bring presents to your Covenanted God, yea, defer not to pay your Vows, while your hearts are warm and sweetly inflamed, this will be a demonstration of integrity: Thus *Asa* performed an act of great self-denial immediately after his Covenanting, 2 *Chron.* 15. 12, 16 the work will go forward best now when thy Spirit is raised by Covenanting; but *Jacob* forget to make good his Vow presently, he will quite forget it till God roundly put him in mind of it.

6. Answer all Temptations with Plea fetcht from this Covenanting; this is your Panoply, fetch your weapons from hence again

Matt. 26. 28.

1 *Cor.* 10. 16.

2 *Chron.* 29. 10.

with ch. 30. 21.

ch. 34. 31. 32.

with ch. 35. 1.

ver. 18.

Psal. 76. 11.

Ecci. 5. 4.

Gen. 35. 1; 2.

against the Devil: When Satan, World or
 Flesh shall solicit you to sin, you may put in
 this Caveat, of a precedent right, and ante-
 cedent Title that another hath to you: I am
 not mine own to bestow, nor any thing that
 I am or have, I have given over my Soul
 and Body to the rightful owner, you come
 too late now to wooe me for mine affections,
 I have made my choice, and am Married to
 another; and what have I to do with any but
 my dearest Lord and Husband; I cannot
 serve two Masters; the water of my Affec- *Matt. 6. 24*
 tions is weak enough to run out to my one
 and only Lord; my Maker is my Husband,
 I see no cause to repent or revoke my choice;
 Whither else should I go? *he hath the words Joh. 6. 68.*
of Eternal life; as Saul said, *Can the Son of*
Jesse give you Fields and Vineyards, and make *1 Sam. 22. 7.*
you Captains? So I may say, can the World
 give me Grace, or Pardon, or Heaven?
 What can the Creature do for me to recom-
 pence the loss of Gods presence by gratify-
 ing a lust? Shall I leave my fatness, received *Judg. 9. 8, -13*
 from the true Olive, to be promoted over
 the Trees? Should I forgoe my sweetness
 and good Fruit? Shall I forsake the true Vine
 Jesus Christ for being promoted over, or
 profited by the revenues or fruits of these
 poor Trees in this inferiour World? God
 forbid; all the Treasures, Pleasures, and
 Preferments in this sorry dunghil will not
 compensate the loss of Communion with
 God one hour; there's satisfaction enough
 in

Luk. 5. 39.

Judg. 8. 2.

Hcb. 11. 25.

Hos. 14. 8.

Rom. 6. 1.

1 Cor. 3. 16.

In God I need not seek to eke out my comfort elsewhere; having drunk this old wine of divine grace, I desire not new, for I am sure the old is better; *yea better are the glean-
ing Graves of Ephraim, than the Vintage of
Abiezer*, yea the worst of Christ is better than the best of the World; *I would rather
suffer affliction with the people of God, than in-
joy the pleasures of sin for a season.* Get thee hence Satan, though thou offer me the whole World, and wert able to perform thy promise, I scorn the motion, thou bidst me loss, I have made a better bargain, I cannot, I will not reverse it; I have given my self to another, and am not at mine own dispose, I am anothers servant, and if my Master will not give me leave, I cannot comply with thy motion; I am bound and must obey, I will be at the command of my dear Lord and Master: *What have I to do any more with
Idols? Shall I sin because grace abounds?* God forbid. None but a Devil would make such an illogical inference. Shall I defile and alienate the Temple of God, that is Consecrated to an Holy use? Shall I fill the holy Utensels with vile Excrements? far be it from me. And as the Devil shall not draw me away to sin, so he shall not drive me to despair and despondency; I will hold up this Buckler, and Shield against the fiery darts of Satan; when the foul fiend of Hell tempts me to doubt of the love of God, or question the truth of grace in my heart, I will appeal to my dear Lord, thou, O my Lord,
knowell

knowest the time, and room, when and where thou and I made a Covenant, and what then passed betwixt us, thou knowest I took thee to be my God, and gave up my self to thee ; I hope I shall never forget the warm bowels, the self-abasing confessions, the voluntary subscriptions to thy termes, in the most humble postures of Soul and Body, and what loving arms thou didst open to embrace my poor perplexed Soul, let the Devil say what he will, God is my God, I am his Servant, I have sworn my self to him, and though I have sinned against him, I hope I have not deserted him, and I hope he will not cast me off for ever ; away then hellish Hagg thou shalt never argue me out of my faith and reason, yea Spiritual sence and experience, though my sins be great, Gods mercy is greater, though my backslidings are many, it is a Covenant of grace, Christs merits are infinite, love is free, I will stick to the promise, thou shalt never beat me out of this my strong hold.

7. Espouse Gods interest as your own ; you are now in Covenant with God, therefore act as confederates, let Gods cause be yours, as he takes himself concerned for you: When Gods interest is low, you must sympathise with it, pray for the peace of *Jerusalem*, lament *Zions* ruines, and favour the dust thereof. *Uriah* was a sworn Soldier, a faithful Member of the Army of *Israel*, and he will conform to it, not to Court,

Psal. 122. 6.

Q

or

2 Sam. II. II.

1 Cor. 12. 26.

2 Sam. 7. 1.
Hag. 1. 4.

Phil. 2. 20, 21.

Psal. 73. 28.

Psal. 66. 13.
—16.

or City, or Family delights. *The Ark, and Israel, and Judah abide intents, and my Lord Joab, and the servants of my Lord are encamped in the open fields, shall I then go into my House, to eat and to drink, and lie with my Wife? as thou livest, and as thy Soul liveth, I will not do this thing:* How can you be at rest when Gods concerns are low? When one Member suffers, should not all the Members suffer with it? When one String of a Lute is struck, do not the rest tremble? Can you be content to sit as persons unconcerned, in your houses of Cedar, when the Ark of God dwelleth within Curtains? is it time for you, Oh ye to dwell in your cieled houses, when Gods house lies wast! Oh that Christians could be of publick Spirits, surely you should prefer *Jerusalem* above your chief joy: are not you members of Christs mystical Body? And are you not ashamed to seek your own things and not the things of Jesus Christ? It becomes you to be like-minded with God and his Saints, that you may naturally care for the Churches state, couple your breasts to Afflicted Souls, grieve for Gods dishonour, and use your utmost endeavour for propagating of Religion: Oh methinks it is good for me thus to draw near to God, Oh the sweetness of these Bonds! would to God my dearest Relations, nearest Neighbours, yea bitterest Enemies were thus bound fast to God: Come all that fear God and I will tell you what he hath done for my Soul; thus saith holy *David*, after his vowing

vowing and paying his vows. It's true you must not cast these precious Pearls before Swine, you must be cautious, where, when, how, to whom, for what end you declare your experiences, carnal hearts may scorn you; but wisdom is profitable to direct, that you may encourage and counsel well-meaning Souls. So doth Christs spouse commend her beloved, and recommend practical duties to the Daughters of *Jerusalem*; that is, young beginners, that enquire what a one her beloved was, and where they should find him, yea in the Spouses instruction of them, she instanceth in this very way of finding and enjoying her best beloved, viz. by personal Covenant I am my beloveds, and my beloved is mine; he feedeth among the Lillies, there you may find him, thus may you be intitled to him and enjoy him: Thus tell your Children, Servants, Neighbours how blessed a thing it is to have a title to God, Christ, Spiritual riches, and take them by the hand, and lead them to him; get as many Souldiers lifted under the Banner of your King and Captain as you can; use your utmost endeavour, as well as plead in prayer, that Gods name may be glorified, his Kingdom may come, his will may be done: promote these glorious ends to the utmost of your capacity, by your pains, prayers, doing, enduring, yea dying, if God call you to it; that you may glorifie God in life and death, and living and dying you may be the Lords.

Song 5. 10.

6. 1, 2, 3.

*Heb. 3. 12.**I Cor. 15. 38.**Heb. 3. 14.**Jer. 13. 7, 9, 11.*

8. Make Conscience of being stedfast and suitable to your Covenant; this, this is your great duty. Study fidelity to God, as you expect that God should be faithful to you; *Take heed lest there be in you an evil heart of unbelief in departing from the living God*, either by a total or final Apostacy: *Be stedfast, unmoveable, always abounding in the work of the Lord*; hold fast the beginning of your confidence stedfast to the end, so shall you evidence indeed that you are partakers of Christ; you find a vast difference betwixt those in *Psalm 44. 17, 18.* and those in *Psal. 78. 8, 9, 10.* all this (say the former) *is come upon us, yet have not forgotten thee, neither have we dealt falsely in thy Covenant.* happy Soul that can truly say so; but the latter, *i.e.* the Children of Ephraim set not their heart aright, and their Spirit was not stedfast with God; therefore though they were armed, and carried bows, yet they turned back in the day of Battel: Why so? They kept not the Covenant of God, and refused to walk in his Laws; alas their heart was not right with him, neither were they stedfast in his Covenant, *ver. 37.* this loosened the joynts of their Armour, this struck the bow out of their hands. Apostacy disjoynts persons from God; they that are close to God in Covenant are as a girdle cleaving to the loynes of a Man, but if they decay and withdraw from God, they are as a rotten girdle, good for nothing; then God will mar the pride of such backsliders; observe it, they that are not upright in making, will never be
stedfast

stedfast in keeping their Covenant. Oh
 Christians, you that have entred these sacred
 Bonds be sincere, and serious in all manner
 of conversings and conversations; Remem-
 ber always the vows of God are upon you,
 do all as in Gods sight and fear, in natural,
 civil, spiritual actings, live as persons devot-
 ed to God, pray, read, meditate, watch
 you hearts, lips, senses, maintain Spiritual
 warfare. Be Heavenly minded, pure in Body
 and Spirit, exact in all you do for you are un-
 der Bonds, not only Gods Law, but your
 own voluntary promise hath brought you
 within these lists and limits; swerve not an
 hairs breadth, but stick fast to God, against
 all oppositions or allurements. You are no
 better for making unless you make Conscience
 of keeping your Covenants; the Lord is with
 you while you be with him, so saith *Azariah* 2 Chron. 15.2.
 to *Asa*, so saith dying *David* to surviving
Solomon, but he adds, *if thou forsake him, he* 1 Chron. 28.9.
will cast thee off for ever; if you walk in inte-
 grity of heart before him, the Lord will esta- 1 King. 9.3.4.
 blish his Covenant with you. *Cesar* swimming
 over a River, let go his Imperial Crown
 but kept fast hold of his Books; even so must
 you part with all rather than part with God,
 his Word, or Covenant Mercies; these are
 your treasure, this is the blessed Charter of
 your Heavenly Inheritance; if you forsake
 and forgo this you are undone for ever: But
 more of this hereafter.

9. Frequently review and sometimes renew this your Covenant; some of Gods Children have found great advantages by this course of looking over their Covenants long since made: It was at such a time when I entered into Covenant with the Lord, how have I carried it since? Have I walkt more closely with God? Have I mortified corruption more successfully? Have I been more watchful against the occasions and appearances of sin? Have I strengthened and exercised grace more vigorously? Have I performed duties more constantly, favourily, profitably than formerly? If Conscience do witness for God and thy Soul, give him glory, take the comfort, thou mayst have thy two hundred, so thou givest *Solomon* his thousand when thou hast carefully kept the Fruit of his Vineyard; but if Conscience testifie to thy face that thou hast been unfaithful, lie down in thy shame, and let confusion cover thee; confess thy sins, beg mercy and pardon in the blood of Jesus Christ; thy sins are aggravated from thy very Covenanting, they are now become sacrileg. Read over the Articles thou didst subscribe, go from branch to branch, and then look over thy Conscience and Conversation, be distinct in the survey, hurry it not over cursorily, but consider it punctually, in this I failed and fell short, in that I overshot myself, in thought, word, or deed, drop over every fault a tear, not to make God amends but to testifie the grief of your Souls for your sin, and under the sense of your unworthy walking

Song 8.12.

Jer. 3.25.

walking under so glorious a privilege, as you were unworthy of it, so your unworthy behaviour might justly have provoked God to have cast you off utterly; cry out, Oh wretch that I am that have sinned against such kindness from God, and my own strongest engagements to better obedience. O Lord, though mine iniquities testify against me, *Jer. 14. 7.* do thou accept of me for thy names sake, for my backslidings are many, I have sinned *Hos. 14. 2.* against thee: Lord take away all iniquity, receive me graciously, so will I render to thee the calves of my lips; and now also renew your Covenant with God; it must be renewed several times in the course of your life, as I have hinted before, especially after foul sins, or dangerous decays, now make a fresh obligation, let there be another, yea a stricter Bond, and this new Link added to the old Chain, this new Knot in the decaying Cord, may add some strength to it; Men are usually more ashamed to break their word than's newly gone out of their mouth, than old promises, that are pretended to be forgotten; old and obsolete things Men look on as out of date, but repetition adds new vigour to them: Solemnity of performance leaves some sense upon the Conscience; it may do well to set a new stamp on the overgrown and worn out Wax; yea, in some cases you must fall as close to the work, as if you never had done it, and also use more seriousness upon the sad resentment of your wilful violations; and Oh for more care, fear,

jealousie, watchfulness than ever! See now that you depend more on Gods strength, less on your selves, derive vertue from Christ, by actings of Faith upon him; lie under the sense of your disability and Gods al sufficiency, hope and pray for a better frame of heart; it is in the promise, Why may it not be in the performance? Observe the first occasions of your first defection, put in fresh and solemn resolutions against them, make the strongest fence where the hedg is lowest, arm your selves most carefully against your own iniquities, yet not slighting others, pray and watch against all, say, Lord, I thought I found my heart determined to accept of thee as my God, and to give up my self entirely to thee, but I have found my heart very treacherous, I little thought I should have proved so feeble and fickle; so false and perfidious, so failing and short-coming in the performance have I been that I am greatly discouraged, and begin to question whether I do well or no to enter such an ingagement, I doubt my sincerity, and What shall I do? turn my back on thee I cannot, must not, dare not; ingage my self again to thee, I dare not, for I have no reason to trust this deceitful heart, yet in thy name and strength I must and will do it; but God forbid, I should now mock God, and bring more guilt on my own Soul, by making a new venture and afterwards a new failure. Lord prevent me by thy Grace, assist me by thy Spirit, thou art able to make me stand, though weak, let thy strength be perfected

perfected in my weakness; O Lord I am *Isa. 38. 14.*
 oppressed undertake for me; unite my heart *Psal. 86. 11.*
 to thee.

10. Lastly, Beg and get ready for the compleating of this Marriage knot in glory; that will be a blessed consummation of this New Covenant-relation: you may be confident that he that hath begun this good work in you, will perform it till the day of Christ; this is your betrothing to him, that day there will be a solemnizing of the Marriage. *I have espoused you (saith the Apostle) to one Husband, that I may present you as a chaste Virgin to Christ;* let the Bride then make her self ready, let your Loyns be girt about, and your Lights burning, and your selves like unto Men that wait for their Lord; being by this Gospel-Covenant planted in Christ the Olive-tree, the Soul comes to have Oyl in his Vessel: Oh therefore get thy Lamp trimmed, and then go forth to meet the Bridegroom, that thou mayst go into the Bridegrooms Chamber. Bless God for this handfasting match, and rejoyce in hope of the glory of God; pray in hope, walk and war in hope, serve God, and converse with Men in hopes of this blessed day: You that are Heirs of God, and have the First-fruits of the Spirit, groan within your selves, waiting for the redemption of your Body: Oh wait and long for the immediate and full embraces of thy dearest Husband, sigh and say, make haste, my beloved, and be thou like
 to

*Phil. 1. 6.**2 Cor. 11. 2.**Rev. 19. 7.**Luk. 12. 35, 36.**Rom. 11. 17.**Mat. 25. 4, 10.**Rom. 5. 2.**Rom. 8. 17—23*

Song 8. 14.

Gen. 49. 18.

Job. 17. 24.

Psal. 16. 11.

Col. 1. 12.

Col. 3. 3, 4.

Prov. 4. 18.

Psal. 92. 12.

— 15.

to a Roe, or to a young Hart upon the Mountains of spices. Oh Lord my Soul desired an union to thee, therefore I Covenant-ed to be thine in near relation, now my Soul pants after present communion with thee in the Glass and Channels of Ordinances, and Oh for one lift higher in immediate fruition. *I have waited for thy Salvation, O Lord.* Remember the prayer of my blessed Lord, that they whom thou hast given him [and by consequence have given themselves to him] be with him where he is, to behold and enjoy his glory: And shall I be with thee, dear Lord? That's the height of my ambition, that's the utmost of my desire and design; thou hast shewed me this path of life, Crown me with Glory and Immortality, *for in thy presence is fulness of joy, at thy right hand are pleasures for evermore:* Oh but I want much fittedness for that blessed state, Lord make my Soul meet to be partaker of that Inheritance of the Saints in light; work me up to this self-same thing; fill my Soul with the fruits of Righteousness, let grace swell up apace till it ascend to Glory; let this hidden grace in the shell grow too big for this lower region; that when Christ who is my life doth appear, I may appear with him in glory: O that this morning-light, this poor dawning, may shine more and more unto the perfect day; thou Lord hast planted me in the house of the Lord, make me to flourish as the Palm-tree, to grow like a Cedar in *Lebanon.* Yea to bring forth fruit in old Age, and

and let that fruit be to eternal life: This is the end of my Marriage to Christ, that I *Rom. 7.4.* may bring forth fruit unto God. Lord make me fruitful in holiness, useful to all about me, resembling my great Lord and Master, that at last my Soul may be laid up in the bosom of *Abraham*; in the mean time my dear Lord is in Covenant with me, and will level my way to Heaven, *Thou wilt guide me Psal. 73. 24.* by thy Council, and afterwards receive me to Glory. Lord I put my hand into thy hand, thou art my God, lead me in thy truth, bring me to thy holy Hill, leave me not to the rage of mine enemies to stop me in the way, but waft me safe over the Jordan of death: *When I walk through the valley of the shadow of death, I will fear no evil, for thou art with me, thy rod and thy staff comfort me; the blessed Covenant is my pass-port to carry me through death, and through death marry my Body to the Grave, it will marry my Soul closer to my Lord, and therefore I will make that bold challenge, and sing that Swain-like [Εὐνίκιον, or] Triumphant Song, O death I Cor. 15. 55, 56, 57.* where is thy sting? Oh grave where is thy victory? The sting of death is sin, and the strength of sin is the law: But thanks be to God, who giveth us the victory through Jesus Christ our Lord.

Thus much for what I proposed to treat of in the more Doctrinal part of this point, though it being so practical, I shall have less need to be large in the Application.

C H A P. XII.

*A conviction to uncovenanted sinners of
several sorts.*

I Have now dispatched the main business that I proposed in this discourse, for Explication and Confirmation, and have given many sorts of Directions for the regular managing of this solemn work of personal Covenanting, and Rules how a Christian must behave himself after: I shall now proceed briefly to make application of all this to our own Consciences.

Now there are but two sorts of persons in the World,

- viz.* { 1. Carnal, unconverted sinners that are unconcerned.
2. Gracious persons, that are within the bond of the Covenant.

To the former I shall briefly address myself by way of

1. Challenge or Conviction.
2. Council or persuasion.

1. Here is ground of severe Challenge, Conviction, and Accusation to poor graceless Souls; and here I am very sensible my main business is yet behind, *viz.* To convince poor sinners that as yet they are out of Covenant, and then make a tryal if at last, I might prevail with them solemnly to enter into it. I
confess

confess I am heartless in the undertaking, most will not take the pains to read thus far, others will cast it by as a needless formality. All sinners have stubborn wills and the most learned, gracious, zealous preachers have found by sad experience, that the most rational, convincing discourses Preached or Printed have been invalidated by an obstinate, perverse, unruly will, or wilfulness, Christ himself hath left this upon record, *ye will not come to me that you might have life.* O what a wicked wilful Creature is Man! Job. 5. 40.

That I may more effectually drive home this nail, I shall in a few particulars open the several sorts of sinners that are under the lash of reproof as to this great business of Covenanting.

1. Some Absolutely and Resolutely refuse to Covenant, and have no heart to take the termes thereof into consideration: Of this sort are those that being invited to the Marriage feast made light of it, [*Gr. οἱ ἡμετέροις ἀπὸ τοῦ* Matt. 22. 5.] they would not take it into their thoughts, but went away; they did not think it worth thinking of, but turned their backs on it, and put it quite out of their heads, just as *Esaü* did with his Birthright, when he had got his Belly full of Bread and Pottage of Lentiles, the Text saith, *he did* Gen. 25. 34. *eat and drink, and rose up and went his way,* thus *Esaü* despised his Birthright: Just so do many now a days, let them but have the husks of worldly delights, they quite put off thoughts of God; most Men have neither
time

time nor will to consider whether Heaven or Hell be better, whether it be safer to have the Eternal God to be their Friend or Enemy, whether the injoyment of God or separation from him be more eligible, or fitter to be chosen: No, this is the farthest from their thoughts. Poor Soul canst thou find time for worldly business, and poor trifles? Thou art never weary of chasing toys, but canst get no time in day or night to ruminate on God, Christ, Pardon, Heaven? What hast thou thy rational Soul for? Is Eternity nothing in thy account? Shall Gospel-commodities be always accounted refuse-ware, so that thou wilt not so much as turn aside to ask what use they are of? What are they good for? Or what rate are they at? Horrid ingratitude, and unmannerliness when God in the Ministry of the word presents Gospel-commodities with greatest advantage, and tells you, you shall have them freely without Money or Price, Will you still turn a deaf ear? Will you still scorn the motion, and conceit that the thoughts of Heaven will make you Melancholy? Must God complain of you as of his Ancient People, *My people would not hearken to my voice, and Israel would none of me?* Shall not such a complaint from the Eternal God break an heart of Adamant? It is as if God should say, I have made them the fairest motions, that ever were presented to a rational Creature, I treated them as friends, gave them glorious deliverances, precious ordinances, answered their prayers,

Psal. 81. 11.

bade

bade them still farther open their mouths wide
 and I would fill them, yet nothing would
 prevail, they would none of me; I reinfor-
 ced my suit with fresh Arguments, and sighed
 out my cordial wish, Oh that my People *Ver. 13, 14, 15,*
 would have hearkened unto me! I would have *16.*
 done so and so for them; did ever Suitor
 wooe more pathetically; yet all this will not
 do, Israel would none of me, well, let them
 go and seek a better Husband. I have spoken
 and done fair in the judgment of indifferent
 Arbitrators; nay I dare appeal to themselves,
 what could have been done more to them: *Isa. 54.*
 Well it seems I must not be heard, I gave
 them up to their hearts lust, and they walk-
 ed in their own Councils, I will hide my face *Dint. 32. 20.*
 from them, I will see what their end shall
 be, there is no remedy, since they refuse the
 remedy; *they have chosen their own ways, — Isa. 66. 3. 4.*
I also will chuse their delusions; let them now
 go their own length, and be snared in the *Prov. 5. 22.*
 work of their own hands.

2. Some Virtually and interpretatively re-
 fuse to enter into Covenant with God; this
 is, by chusing sin, and world, or what is in-
 consistent with New Covenant-terms; do-
 minion of sin, and sincerity of Heart are in-
 consistent. *Shall the throne of iniquity have Psal. 94. 20.*
fellowship with thee, which frameth mischief
by a law? Love to sin gives sin a Law over
 the Soul, he that committeth sin is the ser-
 vant of sin; the word imports heart-love, *Joh. 8. 34.*
Πᾶς ὁ ποιεῖ
τὴν ἀμαρτίαν.
 hand work, a customary following iniquity,
 yea some sinners make a Covenant with death,
 and

Isa. 28. 15.

1 Sam. 15. 23.

2 Tim. 2. 26.

*Alterius esse
non possunt nisi
Diaboli qui Dei
non sunt. Tertul.
de Idolat.*

Rev. 12. 7.

and are at agreement with Hell, *i. e.* in some sort, with the Devil, for they make lies their refuge, and under falsehood do hide themselves. You'll say, Are any in Covenant with the Devil but Witches? I Answer, It may be not explicitly, but implicitly and by consequence there are. Rebellion is as the sin of Witchcraft; a stubborn sinner holds compact with the Devil; they that are led Captive by Satan at his pleasure, hold voluntary correspondence with the Prince of Darknes, they dance within his snare, and are not willing to recover or awake themselves, or be awaked, since they are in a pleasing dream of sensual pleasure; this is the case of poor sinners, And whose should they be but the Devils, that are not the Lords? Saith an Ancient: Such as give not up themselves to God, do sell themselves to Sin. Ah sinner, dost thou chuse to be of the Serpents Seed rather than Gods Child? Wilt thou be the Dragons Souldier, rather than one of *Michaels* Angels? Dost thou chuse to be actuated by the infernal Fiend, rather than animated by the sacred Spirit? Oh dreadful! that sinners like the *Centurions* Servants, should be at the Devils beck! Whenever your Master puts you on, you will swear, lie, curse, steal, be drunk, covetous, unclean; if the Devil say, flee from sound reproofs, run away from the checks of an accusing Conscience, get out of the company of these precisians, you presently comply. Satan tempts, the sinner consents, and the bargain is made; the Master requires

requires work, the sinner expects wages; this is the compact; yielding our selves denotes in one Scripture both the voluntary Sinner, and sincere Covenanter, *Rom. 6. 13, 16, 19*, [*Παρισάρετε*] present, or offer up bodies, members, its a word that denotes Covenanting: If you do not formally, you do virtually and really contract with Satan, and you are true to him, and his interest. Alas, that the Devil should have so many devoted Vassals, and Christ so few servants? Some even wear his badge, speak his language, and dance after him in invisible fetters: God Almighty break this bond of iniquity! Oh that any Souls should sell themselves to work iniquity! that you should chaffer away soul, body, time, strength to Satan to gratifie a lust! Lord put a stop to these frantick sinners. Let Covetous Misers consider how *Ahab* bought *Nabobs* vineyard of the Devil, and sold himself for the price; a dear purchase! Voluptuous wretch, Remember *Esaus* Merchandice of his birth-right, and pawning his soul for a mess of pottage. Vain-glorious fool, think of *Haman*, who sells Gods people and himself, and all his gain was an halter, and his honour was an high gallows; shame is the promotion of fools.

1 *Ring. 21. 24**Prov. 3. 35.*

3. Some openly disown their interest in God, and pretend to no such title. It is possible some gracious souls dare not say God is theirs in Covenant, who yet desire it above the world; I meddle not with those at present. But some from consciousness to them-

R

selves

selves, that they have no ground and reason to claim any such interest, will not, or if they offer to say, my God, Conscience flies in their face, and rebukes them for their presumption; others from ignorance, impenitency or unbelief make no reckoning of it; But there are some in the World, that from a principle of Atheism and Prophaness make a mock of such expressions, Scoffing at Gods Covenanted people as a company of proud pretenders, and looking upon such a work as I have described as a ridiculous fancy: God writes to Men the great things of his Law, but they are accounted strange things [i. e. *ῥαββί* or *παύρος*] either 1. Paradoxes or riddles, things above their reach, not belonging to their cognizance, as the people said of *Ezekiel*, doth he not speak Parables? or as *Rabbi Nicodemus*, How can these things be? Things above us are nothing to us, this Man flies over our heads in Fanciful, Metaphysical Notions; thus they judge these Divine truths or duties: or 2. They account them by-matters, impertinent speculations, that they are not concerned in, and will not trouble their heads about; let others busie themselves with these nice quiddities of Religion, for their parts they have something else to do, these are Alien to their more weighty concerns: Some Men now a days are of *Festus's* humour, who calls Religion a business of questions of their own Superstition, and of one *Jesus*, that was dead, whom Paul affirmeth to be alive; hence these ignorant fots are like

Hos. 8. 12.

Ezek. 20. 49.
Job. 3. 9.

Act. 25. 19.

Act. 18. 17.

like *Gallio*, that care for none of these things; they can be well content the Precisians should please themselves with such airy notions as these, they pretend no skill in them, and can these high blades be as well content to be dealt without a share in them? Well a time may come, that the proudest of them may bespeak Gods Children as *Pharaoh* did *Moses*, *I have sinned against the Lord your God, — intreat the Lord your God*; yea other two potent Emperors were forced at last to acknowledge the preheminance of the three Children and *Daniels* God: Yea God hath a time to make these Diabolists to come and worship before his Saints feet, and to know that God hath loved them. The poor Heathen spake modestly in comparifon of pretended Christians that mock those that plead a relation to God, censuring them as presumptuous fools, as if they would monopolize God to themselves, and spake exclusively when they say, *my God*, as if they were Hypocrites; but doubtless there are still a people on Earth, whom God hath confirmed to himself, to be a people to him for ever, and the Lord is become their God; and if serious holy Souls be not they, Who are they? Let such profligate scorers read, *Isa. 28. 13, 15, 22.*

4. Others presume without ground upon their relation to God; the Wizzard *Balaam* can say, *I cannot go beyond the word of the Lord my God*; and *Jer. 3. 4. Wilt thou not from this time cry unto me, my Father? Yet these had feigned repentance, a backsliding*

Exod. 10. 16, 17

Dan. 3. 28.

Dan. 6. 20.

Rev. 3. 9.

2 Sam. 7. 24.

Numb. 22. 18.

Joh. 8. 41, 44.
54.

Eph. 2. 12.

Joh. 8. 14.

Joh. 11. 20.

heart, and a whores forehead; doubtless such presumptuous sinners there are, who lay as confident claim to God as the best, and will not easily be drawn off this conceit; our Lord himself had much a doe to convince the Jews that not God (as they peremptorily pretended,) but the Devil was their Father; many are like that mad Man at *Athens* that challenged every Ship that came to shore for his own: Thus they lay their foul hands on that Childrens bread of Gospel-priviledges that belongs not to them. Poor sinner, what title canst thou have without Covenant? What's the Covenant to thee without Faith? And what kind of Faith is that which is not attended with Repentance and new Obedience? *They that are without Christ, are without God in the world*; Why so? because they *aliens from the Common-wealth of Israel*, [*i. e.* no Church-members,] *strangers from the Covenants of promise*, [*i. e.* they are unavoidably excluded from the first Covenant, and have voluntarily excluded themselves from the Gospel-covenant, by wilful unbelief] and *so are without hope* [whatever Cobweb hopes they may spin out of their own bowels, they shall be swept away as the Spiders, web with the besom of destruction; yea this vain hope shall be as the giving up of the Ghost.] Ah poor self-deluding presumer, that art in a deep sleep upon the Devils pillow, and dreamest of a title to God without the conditions, to which such a priviledge is annexed, thou

thou walkest in a vain shew, and when thou awakest in Hell-torments, thy imaginary conceits will vanish, and thou wilt feel to thy cost, that the Tables of the Law and the Ark of the Covenant always go together; if thou beest not sincerely given up to him, thou art none of his, and he is none of thine.

5. Others would have God in Covenant, but then they would capitulate with him, they would foist in new Articles: Poor sinners would impose upon the infinitely wise God; his termes will not serve them, but they would prescribe termes of their own, and then they will bargain, and barter and bring him down, as the young Man in the Gospel, that bids fair with his moral obedience to the outward part of Gods Law, *Matt. 19. 16.* but when it came to the Evangelical perfection [or Gospel sincerity] of selling all and following Christ, he broke with him, and went away sorrowful, for though he had a respect for Christ and Heaven, yet he did not think the injoyment thereof would Countervail the los of his great possessions. Poor Souls, will you indent with the great God for your penny of Worldly Advantages, or immunity from troubles: What? Is not God an allufficient God? Is not he an exceeding great reward? Thou makest thy moan as *Ama- ziah* did, *What shall I do for the hundred Talents?* I say, the Lord is able to give thee much more than this, he hath promised

—22.

2 Chron. 24. 9.

Matt. 19. 29.

mised, even an hundred fold in this life; and is not that a sufficient harvest to satisfy the most covetous desires? Others reserve some *Dalilah* in their lap, some right hand lust that they are loath to part with, they say of this as *Naaman* of his *Rimmon*; in this the Lord spare me; nay then saith God, if thou wilt have another Husband, thou must have none of me; if thou send any lost out of the way that must be delivered to justice, there is likely to be no league; I will either have the Head of *Sheba* the Son of *Bichri* cast over the Wall, or I will plant my battering Rams against thee; either take me in the way I have propounded, or seek a new Master; I will not bate an ace, look another Chapman, thou and I must part; I see thou art rotten-hearted, and expect to be dealt with as a enemy.

Psal. 78. 36, 27.

6. Some there are that upon hearing the termes will enter into Covenant with God, yea that they will, but alas, they do but flatter God with their Mouths, and lie unto him with their Tongues, for their Heart is not right with him, as *Israel* of old. A forced or feigned consent is none at all; some are like the poor Traveller in danger by the Robber, he will make him fair promises to get loose out of his hands; Mariners will make large vows in a Storm, which they never intend to perform; as those that pour out a Prayer when Gods Chastisement is on them, [or mutter a secret speech, *Marg.*] they are afraid any should

Ja. 26. 16.

should hear them, lest they bare witness against them for non-performance. Some are gracious in pangs, graceless at ease; extorted Covenants are but to serve a turn; God sees the unsoundness of Mens hearts, thou canst not cheat God, as the *Gebonites* cozened Israel. Israel made fair pretences for Obedience, yea and called in God for a witness, *Jer.* 42. 5. yet they but dissembled in their hearts, *ver.* 20. but God will not be mocked, he will find you out, if there be an *Achan* in the Camp, *Josh.* 9. 11, 14. God will trouble thee, woe to the false-hearted Covenanter. Others will promise great things for future, but they have no heart at present; this also is a wretched self-cozenage, Marriage is for present, but Contract is for future, which may be broken.

7. There are others that make a woful defection from the Covenant they have made; they were unsound in making, and therefore are unfaithful in keeping Covenant; Hypocrites will prove Apostates, dissimulation ends in Rebellion; if the heart be not right at the beginning, the end will be wrong; an unsound Girdle rots; an Apple rotten at the Core will spread it self to the Skin in time. Look to't, you will fall off from you Covenants that you do not sincerely make, see an instance of this, in *Jer.* 34. 15. its sad indeed for men to repent of their repenting, to return from their returning. Its a dreadful thing to

Gal. 3. 15.

Psal. 50. 16, 17.
Cur ore tuo se-
dus meum ja-
stas?

play fast and loose with God; if it be but a Mans Covenant yet if it be confirmed, no Man disannulleth it; Covenants are sacred things. How doth God threaten *Zedekiah* for breaking the Oath of Allegiance, he swore to the King of *Babylon*, yea God calls it his Oath that he had despised, *Ezek.* 17. 18, 19. Oh but what sorer punishment must they have that — count the blood of the Covenant — an unholy thing; a common business of no great worth or moment, see *Heb.* 10. 28, 29. This sin of Covenant-breaking is a complicated evil, how severely doth God challenge his professing people in this Psalm ver. 16. *Unto the wicked God saith; what hast thou to do to declare my Statutes or that thou shouldest take my Covenant in thy mouth? Seeing thou hatest instruction and castest my words behind thee; some read it, why dost thou boast of my Covenant with my mouth? q. d. when thy heart is unsound, yea thy mouth saith one thing when thy hands and feet speak the quite contrary; thy life gives the lie to thy lips; dost thou think I am such a one as thy self to approve Hypocrisie, or indulge thee in thy Apostacy? No, no, I will reprove thee and set thy sins in order before thee. 1. You greatly dishonour God by your Apostacy, if a man would study to do Religion a mischief, or bring it into discredit, he cannot do it more effectually then follow it a while and then fall of, this is to gratifie the Devil, disgrace piety, it is interpretatively to say he finds not God so good as he promised, that he hath*

hath tryed Gods ways and finds them empty, fruitless, and worse then sin : Oh astonishing. *What iniquity, saith God, have your Fathers found in me, that they are gone far from me, and are become vain ?* Alas, Sirs, what fault do you find in God? what wrong hath he done you? hath he been a wilderness to you, or a land of darkness? do you find sin better then holiness? and vanity more satisfying then al-sufficiency? Is not Gods service (which is perfect freedom) better then Satans drudgery? wilt thou in sober mood assert that our Lord cannot afford thee real profit, pleasure, honour? Wilt thou set the crown on the devils head? must he win the garland from Christ in thy esteem? darest thou say thou wast mistaken in thy choice? did God ever give thee occasion thus to challenge or accuse him of the want of goodness or faithfulness? Search the Records of Scripture or experience of believing souls, have they not spoken well of God? and venturing their souls upon God in this Covenant way they have not been deceived: take heed how thou dost contradict their testimony, dishonour God, and damn thy own soul. 2. By this Apostacy you justify the wicked, you harden their hearts, and open their mouths against the ways of God. Even personal miscarriages of real Saints give great occasion to the enemy to blaspheme, much more total Apostacy of great pretenders: what will the World say, they are all of a sort, a pack of Hypocrites they are; now their fair mark is taken off they appear

Jer. 25. 31.

2 Sam. 12. 14.

pear no better then we for all their bawling
 devotion, and censuring us as prophane, we
 shall come off as well as they let them alone
 and they will come over to us; now the wick-
 ed world have obtained that occasion against
 godliness they have long sought: you put a
 staff into their hands to beat all that fear God,
 and they besmear the faces of Gods Children
 with the dirt they find on your coat: its true
 their way of arguing is very fallacious, to con-
 clude all naught because some professors prove
 Apostates, as if no coyn were curra: t because
 there are some brass shillings or counterfeit
 mony, as if all the Apostles were unsound
 because Judas had a devil: Yet you give them
 too much occasion to imagin there is none fast
 or faithful to God, *wo be to you by whom such
 offences come*; shall you damn your selves
 and draw others into the same condemnation?
 will you furnish the wicked with weapons to
 fight against God, Saints, Convictions? this
 puts a barr into their hearts to shut out Christ
 by; and hardens them in impenitency and an-
 tipathy against God. 3. By this thou grievest
 the hearts of Gods children, and God takes
 this as ill as the former, *Ezek. 13. 22. Be-
 cause with lies you have made the heart of the
 righteous sad, whom I have not made sad, and
 strengthened the hands of the wicked*, God takes
 this ill, for his children are very dear unto
 him. *David saith, I beheld the transgressors
 and was grieved*: None are such heart-griev-
 ing transgressors as these once famous pro-
 fessors. Gods children rejoyced at thy cove-
 nanting

Matt. 18. 7.

Psal. 119. 158.

nanting, and now lament thy forsaking the *Exra 9.*
 Holy Covenant, therefore have Gods servants *Neh. 9.*
 bewailed *Israels* breaking Covenant; and is *Dan. 9.*
 this nothing to grieve the spirits of Gods chil-
 dren? Surely this will lye heavy on thee
 another day, either in Repentance or venge-
 ance: Is it nothing to *Israel* to have such a one
 as *Elijah* to make intercession to God against
 them saying, *the children of Israel have for-*
saken thy covenant, thrown down thy altars, &c. *I King. 19. 10.*
 observe it, what is related as a complaint of *with Rom. 11. 3.*
 them; the Apostle calls an intercession against
 them; and if Gods children plead against
 thee, it will be interpretatively an imprec-
 ation against thee. God will hear their sad
 complaints and it will go ill with thee, thy sins
 rake in the Saints bowels, when thy faults are
 mentioned, they hide their faces for shame,
 and cannot say a word for the vindication of
 such wretches, but fetch a deep sigh, and get
 into a corner and with grief of heart bewail it,
 if thou hadst stood firmly to the Covenant
 they would have had wherewith to answer him *Psal. 119. 42.*
 that reproacheth them, but now their mouths
 are stoppt, and they are put to the blush when
 thy name is mentioned. Study *Psal. 69. 26,*
27, 28. and pray as *David ver. 6. that none*
may be ashamed for thy sake. 4. You lay a sad
 foundation of wo to your selves, and children,
 and all that are concerned with you, both in
 this and in the other world. God will disown
 you here, and disclaim you at last: he saith he *Lev. 26. 35.*
 will avenge the quarrel of his covenant: ne-
 ver had God a greater controversie with his
 ancient

Dut. 29. 23, 24,
25.

Jer. 22. 8.

antient people then this, so that when their land was laid desolate, and the nations enquired the reason, wherefore hath the Lord done thus unto this land ? the Answer is because they have forsaken the covenant of the Lord God of their fathers which he made with them ; and accordingly this is repeated when the threatning is accomplished, as if there were no other procuring cause of *Israels* desolation : so saith *Isa.* chap. 24. 5. *The earth also is defiled under the inhabitants thereof, why so ? because they have transgressed the laws, changed the ordinance, broken the everlasting covenant.* This, this is the capital offence, there needs no Crowners inquest, or Juries Verdict upon whole Nations and Souls, to know how they come to this dismal end, its apparent that person was a *Felo de se*, he cut his own throat by violating his Covenant : no other disease do pretended Christians dye of, but this they stand not faithfully to their Covenant. *Judas* the Apostate from Christ, proved a Traytor to him, yea a devil against himself, he murdered himself. God leaves such to be *Magor missabib*, fear and terrour round about, feeling an hell within, affrighted with astonishing objects, and thinking hell it self is easier then their own consciences. Many instances might be produced for this, *Francis Spira* and many more ; I shall pick out only Sir *James Hales* Justice of the Common Pleas, who venturing his Life for Queen *Mary*, by refusing to subscribe to her dis-inheriting by King *Edward the VI.* His Will, yet for his giving the Statutes

Mr. Clark's
Examples.
Vol. 2. fol. 27.

tutes in charge against the Popes Supremacy, &c. at the Sessions, he was cast into prison, and there so cruelly handled and terrified with the apprehension of the torments which they said were preparing for him, partly by flattery of the Bishop, and partly by their threats he was drawn to recant, after which he fell into such terrours of Conscience that he attempted to kill himself with a pen-knife, yet being by Gods Providence prevented and his wounds cured, he was delivered out of prison, and went home to his house, but neither there could he have any inward peace by reason of his Apostacy, but setting his house in order, he drowned himself in a River near his house. I censure not his final state who fell through fear, but let wilful Apostates look to't, God will not be mockt, its a fearful thing to fall into the hands of the Living God, and the gnawing worm of a guilty Conscience: that's a flaming text, against Apostates, *Heb. 10. 26, 27, 28, 29.* *For if we sin willfully after we have received the knowledge of the truth, there remaineth no more sacrifice for sin, but a certain fearful looking for of judgment, and fiery indignation, which will devour the adversaries,* &c. You'l say this concerns not me, I am no such Apostate, for I never entered into such a solemn covenant with God, I hope God will not charge the sin of covenant-breaking upon me, for I am not guilty of that fault.

I Answer. 1. Whether thou hast actually and formally ingaged thy self under thy hand as before described, *de facto*, yea or no, yet
de

de jure, thou art bound to him, as thou art his creature to yield to him all the obedience before described, and if thou do not thou art a false-hearted Traytor, for thou pretendest to be his subject, and being his real enemy thou must be dealt with as the rest of his enemies are at present his foot-stool, and hereafter a fire-brand in eternal flames.

2. Though thou hast not ingaged thy self thus formally, yet thou hast done it implicitly, in every Duty, Ordinance or Act of worship, wherein thou hast been employed. What Religion art thou of? thou'lt say, of the Christian, how dost thou shew it? Thou sayest, by waiting on God in his appointments, well then, thou art either sincere or an Hypocrite; if sincere, thou art one of the Saints that make a Covenant with him by sacrifice, if not, thou mockest God, and he will deal with thee as a lying cursed hypocrite; if thou seem to be serious, he will deal with thee as a perfidious Apostate, since thou contradicteest thy profession.

3. But be it known to thee, thou wast ingaged to God by covenant in thy Baptism, and if thou revoke that thou art a real Apostate; thy Parents dedicated thee to God, and thou art bound to stand to it, and now at age actually to make a voluntary surrender of thy self and all thou art, and hast to him: and this standing to the Baptismal Covenant is all that I am perswading to, and if thou do it not, thou art as really an Apostate, as a Baptized Christian proves a Renegado, when he turns

turns a Turk, and God will deal with thee as such.

4. If after all this that thou hast heard and read of personal covenanting with God, and hast seen its nature and necessity, yet still refusest, because thou art loath to lay thy self-under such strict Bonds, or to be within such narrow bounds as the rule of Gods word. Be it known unto thee thou doest avowedly take part with Satan, and Flesh, and declarest thou wilt not be of Gods side, and party, and that because thou wouldst have elbow-room for thy lusts, in this thou demonstrates thou art an hypocrite, for thy heart and life say, *I will not have this man to rule over me*, well

Luk. 19. 14, 27.

this King having received his Kingdom will say peremptorily, *but those mine enemies, bring which would not that I should reign over them hither and slay them before me* : God will not only reckon with you for the sins you have committed, but for the duties omitted which you are commanded to practice ; your sin will be aggravated by wilful refusing to enter this covenant when you were called to it, as if you had ingaged your selves in it, and then openly violated it. You are Gods Tenants and whether you seal Articles or no, you are bound to pay him Rent, and if you will neither do it, nor say you'll do it, be it known to you, your great Landlord will make distress upon you, to your greater charges, & turn you out & cast you into the prison of hell, yea, & in this God doth you no wrong, but is equal in these proceedings: this is clear from the parable of

Matt. 24. 51.

*Rom. 1. 31.
2 Tim. 3. 3.*

of the Talents, that man was condemned as a wicked and slothful servant that had not improved though he had not wasted his Talent, *Matth. 25. 24, 30.* Wo, ten thousand woes to that soul, that's found out of covenant with God at that solemn day of accounts: and wo, double wo to that soul that pretended covenanting, but did it not, or renounced it, for he shall be cut asunder, [that had not cut a covenant] and shall have his portion with the hypocrites, [that had neither part nor lot in this matter of covenanting,] *there shall be weeping* [for their loss] *and gnashing of teeth,* [*i. e.* at themselves for their folly and unaccountable madness:] mind the text, this doom is past on hypocrites, for all the world of unregenerated souls pass under the one of these Regiments of Hell, either unbelievers without the Church, Heathen and Infidels, or Hypocrites within the Church; and of the two hypocrites will have the hottest place in that infernal *Lake of Fire and Brimstone*, for (as one saith) other sinners are but as younger brethren to the hypocrite, under whom as the great heir, they receive their portion of damnation bequeathed to them by Divine Justice, and great reason for covenant-breaking is oftner then once reckoned amongst unnatural sins; for perjury, treachery, and perfidiousness are condemned by the Law and light of Nature, and unnatural sins under gospel-helps are sadly aggravated, and bring the most astonishing plagues in this and the other World.

CHAP.

C H A P. XIII.

*Counsel and Instructions to Sinners, in Order to
their Covenanting.*

2. **T**HE second branch of this use that concerns poor sinners that have not yet entred this Covenant is Counsel and Advice, in prosecuting whereof it were ealie to exceed bounds in saying much, and yet all too little to prevail with sinners to enter these Bonds.

I confels this work of perswasion is beyond the power of Men and Angels, [*hic labor, hoc opus*] its not within my power man may urge, God alone must bow the will, we may use words, God must do the work, *God shall enlarge* [*Marg. perswade*] *Jacob to dwell in the Tents of Shem*; omnipotency can only do it with efficacy: God makes voluntiers in the day of his power, he hath his Throne in Heaven that teacheth hearts: yea he only that made heaven and earth can prevail with hearts. Oh thou infinite *Jehovah* who garnished the heavens and laid the foundation of the earth, let down thy *cords of a man*, and draw sinners to thee, cast forth those *bands of love*, and tye them to thee, take the devils yoke off their jaws, and lay meat to them: with loving kindness draw these drossy hearts upwards; sweet Lord Jesus, by vertue of thy being lifted up from the earth in thy Resurrection and Ascension, draw all men to thee,

Gm. 9. 27.

Psal. 110. 3.

Hos. 11. 4.

Jer. 31. 3.

Job. 11. 3.

Song 1.3.4.

Job.3.8.

1 Cor.6.17.

Psal.24.7.

thee, diffuse the savour of thy good Oynments, that virgin souls may love and follow thee, Oh blessed spirit, that like the wind, blows where ~~and~~ when thou listest gently breath ~~upon some~~ immortal soul, and carry it with a swift course to this blessed haven: Oh beget the grace of Faith that joyns sinners to Christ by a mystical union, beget love that joyns them to thee by a moral union, *that being joyned to the Lord they may be one spirit with him.* Oh that poor sinners may be married to thy self. Ministers woove not for themselves but for thee, we invoke divine assistance in our entrance, and wait for influences of grace in, and hearken for full success after, we have done our work, *Lord water this seed.*

I shall next address my self to souls, methinks you should not need many Arguments to draw you to a liking of this blessed Bond, the infinite *Jehovah* presents himself to be your God in covenant; he that might in justice, and can by his power send you packing to Hell; it is he that invites, perswades and urgeth you to give your consent to take him as your God, and give up your selves to him; he waits your leisure, expects your answer, *Lift up your heads, O ye gates, and be ye lifted up, ye everlasting doors and the King of Glory shall come in.* Who would not entertain such a guest, who would not marry such an husband? Take a view of him, see if you can find any like him, doth he not deserve your choice? how can you for shame resist the powerful Rhetorick of the Prince of peace? saying

ing open to me my sister, my love, my dove my Song 5. 2.
 undefiled, for my head is filled with dew, and
 my locks with the drops of the night. Unto you,
 O men I call, not to Angels, to you simple
 ones, that you may be wise, to you sinners Prov. 8. 4, 5.
 that you may be pardoned; to you O beggar,
 I call that you may be rich, to you bankrupts
 that I may pay your debts; to you enemies
 that you may be reconciled; to you strangers
 that you may be brought nigh, and be of the
 household of Faith; I call you from a curse to
 inherit a blessing; from enmity to friendship;
 from Satans drudgery to perfect liberty;
 from wrath to love; from hell to heaven;
 is not the work equal and highly rational?
 What can you object? Is it not not an easie
 and honourable way of inheriting all things to
 give your consent? What can you do less?
 Is there any thing unreasonable in the condi-
 tions? What can you say against it? What
 pleas have you now that you dare stand by in
 the solemn day of reckoning? Can you an-
 swer all the Arguments I have produced for
 it? give your conscience leave to act, speak
 like men, what say you? Shall the God of
 Heaven or the devil your sworn enemy have
 your consent? I bind you not to words but
 to the thing; do it in what form or manner
 you think fit, only do it seriously, and scrip-
 turally; give God your heart, profess it with
 your tongue, subscribe it with your hand,
 that you will have none but him, and you will
 belong to none but him.

Iſa. 4. 3.

*2 Pet. 3. 14.
Numb. 22. 10.
Pſal. 37. 37.*

*Pſal. 85. 8.
Rev. 8. 3.*

*2 Pet. 1. 10.
Job. 6. 37.*

*2 Chron. 29. 10.
Chap. 30. 8, 9.*

*1 Sam. 25. 29.
Pſal. 26. 9.
Mal. 3. 17, 18.*

1. As you would be and be called Saints, and be found written among the living in Jerusalem, which I am sure will signifie more then to be enrolled Saints in the Popes Calendar. 2. As you would have the priviledge of Saints, and would have the benefit of this new-covenant Charter, Reconciliation, Adoption, Justification, the promises of this life and that to come. 3. As you would be found of him in peace when you come to dye, and a Baalam will desire to dye the death of the righteous, for the end of such is peace. 4. As you would have your persons accepted, your prayers heard in trouble, or as you would have Christ to mingle his incense with your oblations, or have God to speak peace to you. 5. As you would have Gods purpose of grace, or Christs purchase cleared up to you, for such as God chuseth, do sincerely chuse him, and all that the father gave to Christ to redeem, come to him in this way of covenanting. 5. As you would be blessing to your families and all about you, O make a covenant with the Lord, that his fierce wrath may turn away from you and yours; if you turn to God your brethren and children may find compassion, hath not Gods wrath layed long and heavy on us? is this an expedient to turn it away, and will you be so cruel as not to take this course to remove it. 6. As you desire to have your souls bound up in the bundle of life, with the Lord your God and not to be gathered with sinners, as you would be the Lords when he maketh up his jewels,

jewels, and be set upon the right hand at the great day with the Sheep : I beseech you make this covenant, Whether hand would you be found on at that day ? 7. And as you would be admitted into heaven, as you would have right to the tree of life ; and enter in through the gates into the city, observe it in that text, covenant-relation stands betwixt obedience and recompence ; you cannot do Gods Commandments, and you shall never enter into the celestial city, except you have right to the tree of Life, and this title is by covenanting, you see then the matter is of moment, its as much as heaven and hell come to. Everlasting salvation and damnation depend upon it, mistake not, I mean not on the form of words, but upon the main of this personal covenanting, heaven hath its proper heirs, of the Lord you shall receive the reward of inheritance, for ye serve the Lord Christ, observe it, inheritance is only for children, natural or adopted, God gives not heaven as wages for work, but God makes men heirs, and so provides an inheritance for them : there is a necessity both of a real and relative change, and thus God makes all his meet to be partakers of the inheritance of the Saints in light, and God is daily working them up to this self-same thing by his spirit, in ordinances and providences, to further degrees of grace ; the foundation is laid in covenant-relation ; there's not one Mansion above prepared for an uncovenanted soul, the covenant is the chari-

*Matt. 25. 32.**Rev. 22. 14.**Col. 3. 24.**Col. 1. 12.**2 Cor. 5. 5.**Song 3. 9, 10.*

salem, none ride to heaven but they that ascend this chariot, this is the causeway-way that leads to the bridge of Christs merits that will carry you over the gulf of Gods wrath, if you go the lower way of the Old covenant, you are swallowed up and drowned and damned for ever. Ah Sirs, you are once cast and undone by breaking that trust not to't again, cast not off gospel-grace, damn not your souls by wilful impenitency.

You'll say no, God forbid that we should again reject this covenant, I am willing to lay hold of it, but I know not which way to go to work, I want some one to lead me by the hand into and through this great undertaking.

Answer, cast your eyes back on the foregoing Directory, consider the preparatives to it, labour for the things that are essentially necessary to the due managing of it, as knowledge of the gospel-terms of the covenant, breaking off a confederacy with all other lovers ; a will bowed to give entire consent, in humbled heart, an holy resolution, right and honest ends, and lying low at the Throne of Grace in prayer for Counsel, Sincerity, for assisting grace, and gracious entertainment. Study also the circumstantial furtherances, for time, place, manner, helps : and then read over the Scripture-pattern for giving your consent, both in point of Acceptation and Dedication, if you have a real mind of the work you will be glad of this method, and fall close to practice : and indeed what are Sermons

and Treatises for but for practice? If you approve the design, set about it, deferre not one day, after conviction hath seized on thy Conscience.

I shall only adde a few more helps in this case.

1. Deal faithfully and effectually in searching your hearts and state; Self-ignorance will be the great impediment of Covenanting, if you be ignorant and know not how things are with you, or partial and unfaithful in your search, you will go hand over head about this work, and you'll make nothing of it. Trades-men cast up their Books, and see how they stand, before they go to their Chapmen, to make new bargains; so must you, keep an Audit in your own Souls, that you may set things in readiness for the great Assizes, take a true account and estimate of your state; know for certainty what Covenant you are under; you will never much care for the new till you be worn and wearied out with your old cursed state; *we are kept under the law, shut up unto the faith which should afterwards be revealed*, Gal. 3. 23.

the words are very Emphatical, [*καὶ ὅμως ἐκπεριεσθῆ, συνκαλεισμένοι*] the words are military termes, and signifie a strong guard set upon the sinner, after he is condemned by Martial Law, and must be brought forth to Execution; or it relates to a Schoolmaster shutting up his Scholler for Correction, it's the same with the Laws being a Schoolmaster, *ver. 24.* keeping him under severe Discipline;

Act. 8. 23, 24.

Prov. 20. 27.

Luk. 6. 48.

both are imperious, rigorous, the Soul then is under this rigour, not only really, but sensibly; when the poor sinner lies under sad apprehensions of its sad condition, and is kept in with dread of legal punishments, as a Slave in the Gallies, then and never till then doth he desire and prize liberty. O that poor Souls did duly consider the woful state they are in under the old Covenant, then they would never be at rest till they get wrestled from under that yoke, and got into Gospel bonds. *Simon Peter* tells *Simon Magus*, *I perceive thou art in the gall of bitterness, and bonds of iniquity*, and that something startled that grand Hypocrite, and made him beg Prayers; it's a dreadful case, for poor sinners to be in the confines of Hell and not know it; the knowledge of a disease is the first step to a cure: Well then, deal faithfully with thine own Soul; what have you the Candle of the Lord for, but to search into the inmost parts of the Belly? Be not like some cunning Constables that should present misdemeanors, but bring in *[omnia bene]* all well, or are loath to find the Thief they pretend to search for: Passing a false judgment on your selves, may cost you your Souls; it's dangerous to stumble in the Threshold; it's ominous to lay the first Stone wrong; you must dig deep if you will build high; you must search the wound if you expect a perfect cure, they say a Fistula seems a little matter with a small Orifice, but it's hard to be cured, because

it is no easie thing to find the bottom: Thus it is with the Soul, thy heart is deep, Satan is subtle, thy eyes are dim, the matter is intricate, there needs much care and pains to untwist and ready this snarled skein, and find out the bottom and end of your actings, thousands are mistaken, why may not thy Soul mistake? The flaunting Professors of the *Laodicean* Church had vapours fuming up into their heads, which cast them into a sleep, wherein they dreamed that they were rich, increased with goods, and needed nothing, but indeed were poor and miserable—and till they were convinced thereof they would not come to the Market to buy Gospel-commodities; *They that he whole need not the Physician, but they that are sick.* Oh for a sense of danger! All the world cannot drag that man to Covenanting that either thinks he needs not, or that imagines he is in Covenant with God already: This is my first Council; be distinct about thy state, for Physick is not to be given to persons asleep but waking.

2. Stand still and make a pause and stop in your motion: This is Gods method with sinners, he hedgeth up their way with thorns, and makes a Wall, that they may not find or follow their sinful paths; sometimes he brings them into a wilderness, and there speaks to their hearts, he brings them under the rod, and so into this Bond of the Covenant; thus divine grace dealt with *Manasseh*, the Prodigal, and many more. *It were much*

Rev. 3. 16, 17.

18.

Matt. 9. 12.

Hos. 2. 6, 14.

Ezek. 20. 37.

2 Chron. 33. 11,

12.

Luk. 15. 17.

2 Chron. 6. 37.

Psal. 119. 59.

Jer. 8. 6.

Job 6. 4.

much easier and not so costly, if sinners would put a stop to themselves by serious reflection and due consideration, whether they are going, and what will be the issue of the courses they are taking; it becomes the sinner to be-
 think himself, or as *Marg.* to bring things back upon his heart, to weigh his Spirit with a due sense of what he hath been doing, and to what these courses tend; standing still is a step to go backwards; retrograde motions begin in consideration: *I thought of my ways and turned my feet into thy Testimonies*; the hand in the frontispiece follows the motion of the inward wheels; if the heart be turned the course will be changed, and consideration is in order of nature before conversion, and conversion of heart is the main of this Covenanting, all outward significations thereof will follow after: I have no hopes of that sinner that will not say, *What have I done? Or what must I do? But turns to his course, as the Horse rusheth into the Battle.* I like a pondring considering Soul; however some may call such a one Melancholy and think they'll go mad, yet when the sinner is besieged by the justice of God, and the terrors of the Almighty do set themselves in array against him, becomes the perplexed Soul to retire himself into some solitary recesses, to parly and consult about this weighty affair, to consider of the termes proposed, and whether it be not the best course to accept of them, and to surrender all to him that summons him.
 O sinner, dost thou not see volleys of shot

in the threatenings flying about thine ears, dost thou not feel his darts and arrows entering into thy Soul? And art thou not afraid of being taken by Storm? What Quarter canst thou expect, if thy rebellious Will yield not, consider then what thou hast to do; a breach is made on thy chiefest Bul-warks already, surrender or die. Oh poor Creature that I am, what a fool am I to march on *Jehu* like in this broad way to Hell, how oft would God have stopped my course, but I would not turn; I am now near the end of my fond race, I now see death before me, if I step forward I may drop into Hell; my sins will find me out, my pleasant morsels will be bitterness in the end. Oh that these Chains were knockt off that tie me so fast to Satan! Alas I see I cannot set my self at liberty, I am bound hand and foot in the grave of sin, and cannot come forth till omnipotent Jesus call, and say as to *Lazarus*, sinner come forth: I am not only without strength, but dead in trespasses and sins; I cannot lift a hand or subscribe to my name, much less raise my heart God-wards. My heart is lockt up against God, and I cannot rise out of my bed of sloth to put back the Barr of my wilful will that shuts out my Lord; nay I find a cursed enmity, that opposeth the termes of the Covenant: Oh the malignity of my cursed nature! I am ashamed I have so long wrangled against Covenant termes, and yet I see plainly I must submit, all the world cannot help me, if I have

*Rom. 5. 6.
Eph. 2. 1.*

Song 5. 3, 4.

*Jer. 3. 23.**Jonah 2. 8.**Jer. 4. 2.**Ezra 10. 12.*

have not help from above; truly in vain is Salvation hoped for from the Hills or multitude of Mountains; the goodliest flowers of created Comforts perish in my hand, and why should I lay them to my heart? away with these trifles, I want and wait for something more sutable and durable; I will run from this poor perishing World, as Vermin from a falling House; these sweet Flowers become stinking Weeds; this Staff I leaned on is become a broken Reed, yea a pricking Briar, it tempts, perplexeth and defileth my Soul; *They that observe lying vanities, forsake their own mercies.* I look through these empty nothings; behold I spy a God, a Christ, an Heaven, and some Divine Cordials for my fainting Soul. Oh how may I come to enjoy God! I hear of a Gospel-Covenant that joyns God and sinners; How must my name be put in? I must chuse God, and swear my self to the Lord. Oh that I could do both in truth, judgment and righteousness: Ministers tell me of the Covenant, require my consent, my heart Eccho's, as thou hast said, so must we do; there's no dallying in so weighty a case, one thing is needful, God commands it, my Soul needs it, I must do it; only I would not do it as some hasty spirits, that huddle up a wedding in all hast, and afterwards have time to repent of it; Thus would not I make more haste than good speed, lest I make a nullity of that which should bring me into amity with God; I will consider what I do, and do what I have

have duly considered of and concluded upon.

3. Let your Hearts be endeared to and joyn in with Gods Covenanted or Covenanting servants, as this is the first motion God-wards, so it is the first of those duties and properties whereby an inclining Soul discovers it self: Converting grace turns the hearts of Parents to Children, and the hearts of Children to their Fathers; see the notable description of Gospel-Covenanters, *Jer. 50. 4, 5. In those days, and in that time, saith the Lord, the Children of Israel shall come, they and the Children of Judah together, going and weeping: —* Strange! to see these joyning, these that had been at such distance, the one worshipping the Lord at *Jerusalem*, the other the Calves at *Dan* and *Bethel*: How comes this? Why Converting-grace links them together, and the Covenant links them both to God. Oh (saith the poor backsliding *Ephramite*) that I could be like this true *Israelite*, in whom is no guile! what a blind fool was I that thought piety but needless singularity' that look't upon Godly persons as Phantastick precisians! O now methinks there's a beauty in holiness, and gracious persons are the excellent in the earth in whom is all my delight, I will be their companion: I am determined to be their fellow-traveller towards Zion: Oh how blessed are pardoned Souls! Blessed are the undefiled in their way; would to God my Soul were in their Souls case: Oh that I were in such

Mal. 4. 6.

Psal. 16. 3.

Psal. 119. 63.

Psal. 32. 1.

119. 1, 2.

Psal. 144. 13.

*Zech. 8. 23.
Heb. 10. 25.*

Psal. 141. 5.

Ecc. 4. 9, 10. 11.

Tit. 3. 3.

such a ones condition though I had not a rag for my bag, a morsal for my belly, or a peny in my purse, nay nor a whole bone in my skin: Oh how happy is that people whose God is the Lord; these are Pearls, others are dross. Methinks these Covenanted Souls are better in Rags than others in Robes, I would rather be with them in prison with Fetters, then with carnal persons on a Throne with a Scepter in my hand; yea it is the very top of my ambition to be one of these Saints of the most high God; I will take hold of the skirt of him that is a Jew and say, *I will go with thee, for I have heard that God is with thee*, I will live and die amongst Gods Covenanted people; God forbid that I should forsake the assembling with them, I will joyn with them, and ask and take their wholesome Counsel, submit to their censures and ambitions; *let the righteous smite me, it shall be a kindness, let him reprove me and it shall be an excellent oyl, which shall not break my head*; I will never forsake the Brotherly Covenant; Lord make me worthy of this Heavenly Society; I am sure two are better then one, if I fall my fellow will help me up, if I be cold my company will warm me, if I be weak in fighting I shall have assistance from the Saints, and a threefold cord is not quickly broken; the more the better, the more in company the sweeter the society: in order to my friendship with God; let me have friendship with his friends, though I was hateful and hating Gods

Gods Children, and there was jarring betwixt me and them, we rang backwards, yet now since Gospel-grace hath laid hold on my heart, I am made tunable to them that fear God, and Oh that we could chime all in one harmonious consent: I will live and love, as if my heart had forsaken my own breast and crept into my Brothers bosom, and this will let him into my heart, that we both have one Soul, and conspire the promoting of the same design.

4. Pray much; I begin and end with this needful Exhortation, *Watch and pray that you enter not into temptation*; pray that you may Covenant, and Covenant in prayer. *Matth. 26. 41.*

Quest. May or must a Soul out of Covenant pray, when his prayer is sin?

Ans. Prayer is [*medium cultus*] a mean whereby we give God worship; and also [*medium gratia*] a mean whereby we receive grace from God. It is a natural duty whereby men acknowledge God to be their maker, and benefactor: Prayer is the Souls motion God wards (saith a good Divine) and to say an unbeliever should not pray, is to say he should not turn to God; desire is the Soul of prayer, and who dares say to the wicked, desire not God, Christ, Faith; desire not to be better or to Covenant, to be better; *Simon* *Matth. 8. 21.* *Magus* was to pray for pardon, so must thou: We would willingly give encouragements to returning Souls to shew their way to the Throne of Grace: I do not (saith one) fear a chide for sending such customers to Gods door,

door, he is not so thronged with such suiters, as that he can find in his heart to send thee away with a denial, that castest down thine Arms, and art desirous to be friends with him: Chear up poor Creature, knock boldly at his door, thou hast a friend in Gods bosom that will procure thee welcome; he that without thy prayer provided this Covenant, will he not now upon thy prayer take thee into Covenant; fear not speeding, our Redeemer hath paid for a new stock of grace, where-with thy bankrupt Soul may again set up; look up to Christ, who hath a Bank of grace lying by him, *and of his fulness you shall receive even grace for grace: He hath received gifts for men, even of the rebellious,* that he might distribute these gifts to poor vile sinners; it's not sinless-souls, but sometimes chief of sinners that have a great dole at this door: Come man and put in for thy share, lie low at the throne of grace, for grace to help thee in this time of need; say, Lord it's true I have been a rebellious wretch indeed, But did Christ receive nothing for such? I have an unbelieving heart; but there's Faith paid for in thy Covenant. Christ shed his Blood, that thou mightest shed forth thy Spirit on poor sinners. I find upon record that there are some to whom thou wilt give a new heart, and new spirit, yea put thy Spirit within them, and cause them to walk in thy statutes: And why may not I have a share in this promise? It's the mercy I want, it's the mercy thou are able to give; if a beggar should

*Job. 1. 16.
Psal. 68. 18.
Eph. 4. 8.*

Heb. 4. 16.

*Ezek. 36. 26,
27.*

should promise me a thousand pound a year, I should slight it, and ask where he would have it? But if a Prince promise more I would listen after it, because he hath an estate that bears proportion to his promise. Lord thou hast not out-bid thy ability, thou art able to draw my Heart, and fill me with Grace, thou art faithful that hast promised, make it good to me; I confess I have forfeited thy help, and slighted thy grace, but I will now set my self to comply with thy Commands, I am ashamed of my folly, I remember my ways with shame that thou mayst remember *Ezek. 16. 60, 61.* thy Covenant and establish it with me; *I Jer. 31. 18.*

bemoan my self before thee, turn me and I shall be turned. Lord as I need all the Mercies of the Covenant, so I beg all the Graces thereof, and an Heart to perform all the Duties of it. Lord do thou make a divorce betwixt my Soul and every Sin; Sin parteth God and me, let Sin and my Soul be parted, that God and my Soul may be united: I would thrust the Sacrificing knife of thy Word, into the Heart of my dearest lust. Be thou my God, holy Lord, and make me thy Child; *Put thy law into my heart, and write it in my inward parts;* work me upwards towards thee as my Center.

Thus Pray, thus Bemoan thy self, thus pour out thy Soul to God, and when thou hast done, fall close to the work, use Gods appointed means; that's a false heart, that sits still it self, while it sets God awork; as he that when his Cart was set in a slough, cry-

ed, *Jupiter* help, but would not put his own Shoulder to the Wheel; or he that lay in his Bed and said, [*O utinam hoc esset laborare!*] *Oh that this were to work!* As endeavours without God cannot, so God without endeavours will not ordinarily help you. Be importunate with God and laborious in your actions; let us lift up our hearts with our hands to God in the Heavens, *i. e.* saith *Bernard* [*Oremus & laboremus*] *Let us Pray and use endeavour*; this is the likeliest way to accomplish this great Work.

But I shall at present say no more to persuade or direct poor graceless Souls in this business of personal Covenanting; only shall add this one caution, that you take heed of a formal overly, Hypocritical doing of this. Be serious and sincere, or you make nothing of it; I am most afraid of this, strength of Reason, Example, Conscience may prevail with you to do something, yet that something may prove nothing to purpose: We use to say as good never a whit as never the better; God will try you, *your work shall be manifest, the day shall declare it*; you may cheat Men, but you cannot couzen God, our dear Lord, *whose eyes are like a flame of fire*, he will find you out at the great Day, if that be not found in thee which constitutes a Saint, he will disown thee for all thy fawning on him with specious performances, you may claim acquaintance with him, but unless you have made a Covenant with him by Sacrifice, he will say to you as he answers those presuming

1 Cor. 3. 13.

Rev. 1. 14.

suming hang-by's in the Gospel, who begin to say, *we have eaten and drunk in thy presence, and thou hast taught in our streets*, but *Luk. 13.26,27.* he shall say, *I tell you I know you not whence you are; depart from me all ye workers of iniquity*; this is plain-dealing, our Lord is peremptory in it: *I tell you*, Will you not believe me? You shall take it for a final Answer, a full decision of the case; you shall be no longer in suspense; I told you enough before in my word, but you would not believe me, still you would hope the best, and satisfy your selves with plausible pretences, which I now tell you plainly, and you shall feel to your cost, could never bear water or bring you off in this day of tryal; I must now send you packing, be gone, *I tell you I know you not*, I am sure I know all mine, my Saints made a Covenant with me by Sacrifice, so did not you, I find not my Sheep-mark upon you; it's true you attended on me in outward Duties and Ordinances, but the chief thing was wanting, personal Covenanting, therefore you are none of mine; get you gone, *depart from me ye workers of iniquity*. Oh astonishing word! Oh dreadful disappointment! None can come to Heaven without Christs leave and love, he hath the Key of David, he is the porter of Heaven-gates, you must keep in with him, or never think to enter. As the story goes of Colman and Wilfrid disputing about the time of Easter before King Oswy, Colman urged the Example of St. John, Wilfrid of St. Peter, to whom

Speeds hist.
pag.348.

Christ had committed the Keys of the Kingdom of Heaven, which the King hearing concluded this controversie thus: I will not gainsay such a Porter as this, lest when I come to the doors of Heaven, I find none to open to me, having his displeasure. I may say much more; make a Covenant with God, through Christ, and keep that Covenant, lest when you expect admittance, you meet with a repulse from him that hath power to open and shut Heaven.

C H A P. XIV.

An Admonition and Consolation to Covenanted Souls.

2. **A**Nother sort of persons concerned in the Application, is persons really and sincerely in Covenant with the Lord. And I shall address my self to these upon these two accounts,

1. By way of Admonition, for their faults.
2. By way of Consolation, and Resolution of their doubts.
1. Though Godly Souls may have entered Covenant with the Lord, yet still they are faulty and defective in many things, wherein we have all reason to take shame to our selves, and be really humbled. I shall not repeat what I have elsewhere fully enlarged upon, in their indenting and compounding about these mercies, their not living upon

or not living up to these mercies in their living unholily, unsteadily, which you may see dilated upon, in *Sure Mercies*, from pag. 149, to 166.

I shall but briefly hint at some few faults relating to this point.

1. Gods dear Children have not so solemnly set about this work as they ought, even those that have occasionally done the thing, have not made it their business, [*ex professo*] to manage it; it may be you have owned your God in Prayer, Hearing, Receiving; but then you have not set apart time for a due managing of this: How few Christians have made this their [*πρῆστον*] chief work? How few Ministers have Preach't it, without which all our Preaching signifies nothing? What are we better if we could get people to attendance on all ordinances, compliance with all Gods commands, If they be not joyned to God by personal Covenanting? You make Conscience of Praying, Reading, Hearing, Receiving, And why not of this? If this be to be joyned and mingled with all other duties, yea if they be in some sense, but subordinate to Covenanting and Communion with God, Why may you not, nay why should you not, set some time apart purposely for this Transaction? Is there any thing more necessary? Why may not the lines of your devotion be reduced to this as the Center? *Isa. 44. 3.*
 Since all you do signifies nothing without it; *2 Cor. 9. 13.*
 God forbid that Christians should do this but *2 Chron. 30. 8.*
 upon the By; you should say, I am the Lords: *Deut. 26. 17, 18.*

Speeds hist.
pag. 309.

Profess your subjection, yield your selves to the Lord; avouch God to be yours, and your selves to be his; What reason have you to be so averse and backward in binding your selves to the Lord? are you ashamed of him, or are you afraid of being too good? I am really ashamed when I read how many in former times devoted themselves to a monastick life. Mr. *Speed* tells us of *Ino* King of the *West-Saxons*, that gave over his Kingdom, went to *Rome*, professed Religion, and there dyed. *Sibba* King of the *East-Saxons* turned Monk. *Offa* likewise put on a Cowl and went to *Rome*. *Ofith* Wife of King *Sighere*, and *Kenelwif* Wife of King *Offa* entred Religion: Yea he saith, that no less then eight Kings of the *Saxons* gave over the World and became Votaries: How may their Zeal condemn our Slackness? It's sad that Men should be more forward in unscriptural superstition, then Gods Children in complying with a divine institution. The Lord awake our spirits, to set our selves more solemnly about this work, and humble us for sleightness of Spirit about it.

Jer. 35. 6. 14.
18.

2. Gods Children have not exactly and resolutely performed their vows and covenants; God convinceth and shameth the people of *Israel*, that they had not obeyed Gods call and commands when the *Rechabites* had resolutely complied with their Fathers will, to drink no Wine, nor build houses, or sow seed. Shall an Ancestors impositions have more authority then Gods injunctions? Alas that we should

should have more regard to mens require-
 ments (and that in indifferent things) then to
 Gods commandments that are absolutely ne-
 cessary to Salvation : but thus is our case, yea
 and our sin is more aggravated when we have
 laid our selves under vows and do not make
 Conscience of performing them. Rich *Jacob*
 forgot what poor *Jacob* promised, its an or-
 dinary fault, they like men [Marg. like *Adam*]
have trangressed the covenant, they have dealt
treacherously against me, Hos. 6. 7. Alas that
 regenerated Christians, that have the image of
 the second *Adam* should so [patrizare] re-
 semble their old Father *Adam* ! how incon-
 stant are our spirits, we have cause to com-
 plain that *our righteousness is as the morning* *Hos. 6. 4.*
cloud or early dew, alas we are as a backsliding
 heifer, and have reason to fear that *an enemy* *Hos. 4. 16.*
shall come as an Eagle against the house of the
Lord, because we have transgressed Gods cove- *Hos. 8. 1.*
nant and trespassed against his Law. Heathen
 constancy may shame our instability, *M. At-* *Sleidans Com.*
tilus Regulus, a Roman being taken prisoner by *lib. 1. p. 17.*
 the *Cartbaginians*, was sent by them to *Rome*
 to treat of peace and change of Prisoners, ha-
 ving a charge to return which he promised to
 do, when he was at *Rome* he gave counsel to
 the Senate to make War with *Carthage*, and
 though he infallibly knew a cruel death wait-
 ed on him, if he returned, yet went back to
 perform his promise, affirming that Faith was
 to be kept with an enemy, and being retur-
 ned he was put to a severe death, they bound
 him to an Engine, cut off his eye-lids, and
 other

other members ; so that partly by pining, by pain and by over waking he dyed. Oh how may this instance of fidelity condemn the slippery spirits of professed Christians in matters of greater moment ! How little do we make Conscience of the promises we make to God ? Are not some of us diverted from duty with threats ? Are not some drawn to sin with mens fair words ? Have not profits, pleasures, honours of this world bewicht some of us, and at least slackened our motion heaven-ward ? Oh sirs, see to't, take heed, lest there be in any of you, an evil heart of unbelief, in departing from the living God : be afraid of it, lest any of you fail of the Grace of God, [Greek *μη τις υστερων απο τ̃ χαρις* τ̃ς Θε̃ς, i. e. fall from the Grace of God,] lest any root of bitterness springing up trouble you, and thereby many be defiled, for if any man draw back, my soul saith God, shall have no pleasure in him : i. e. I will utterly disclaim him : Let me therefore solemnly charge and require you to make good your vows, as ever you expect help from God in your next straits, lest God upbraid you as he did Israel, and threaten, that he will deliver you no more : Or, as he threatens in Jer. 11. 9, 11. Because they had broken his covenant, God threatens, to bring evil upon them which they shall not be able to escape, yea though they cry unto the Lord, he will not hearken to them : nothing renders God so inexorable as covenant-breaking : yea nothing so shames our faces, and stops our mouths under new fears, and in new straits, as slipperiness

Heb. 3. 12.

Heb. 12. 15.

Heb. 10. 38.

Judg. 10. 10.
13. 14.

periness of spirit in keeping covenants made in former straits. Look therefore to't.

3. Another fault that covenanted souls are usually guilty of, is calling in question the reality of their covenanting, and title to God upon every failing, rising of guilt, or temptation of Satan. I confess if the soul fall into gross enormities, or a course of decay, he may justly call in question his sincerity and dig into the very foundation; but that the soul should be daunted or disquieted by every undermining surmise suggested by that envious one to disturb its peace, or obstruct its motion is unsufferable: For as it savours too much of a legal spirit, so it signifies a souls forgetting the terms of the gospel-covenant, and hankering more then is meet after the covenant of works. What would a husband say of his Wife instead of expressing her delight in her present Husband, should day and night do nothing but weep and cry, to think of her former Husband thats dead? *Ye are become dead to the Law*, saith the Apostle, *that ye should be married to another*; the Law as a covenant, is dead to the soul of one under the New-covenant, now thy sorrow for defect of thy own Righteousness (saith a good Divine) which hinders thy rejoycing in Christ, is but a whining after thy other husband, and this he takes unkindly; that thou art not well pleased to lye in the bosom of Christ, and have thy happiness from him, as with your old Husband: Mistake me not, I do not say you should not grieve for your faults and defects.

Rom. 7.4.

Mr. Gurnals
Sp. Armour
par. 1. p. 294.

fects. Nay thou art not sincere if thou do not, yet thou erreſt in calling thy ſtate into queſtion becauſe thereof ; and robbing thy ſelf of that joy in the Lord thou mighteſt have. Alas ſome troubled ſpirits joy runs quite out at the crannies of their imperfect duties and graces : they cannot believe ſo firmly, pray ſo fixedly, walk ſo exactly as they deſire, as God requires, as others attain to ; and therefore they are no Saints, no children : Its not poſſible that ever a child of God had ſuch a heart as I have : Thus they ſit languiſhing and deſponding, and forget the priviledges of the Goſpel-covenant, which admits of Sincerity and covers Infirmities. I would aſk thee ſoul, whether thou didſt not ſeriously, deliberately, and underſtandingly at firſt give thy conſent to the terms thereof ? Didſt thou not count the coſt, and reckon upon difficulties, and conſider whether in the ſtrength of Chriſt thou waſt capable to perform it ? And after many diſputes with thy ſelf and anxious tears, thou didſt ſtrike the bargain. It is Recorded of *Augustus Caesar*, that when he made a great Muſter in *Mars field*, a multitude of people being there, an Eagle often fluttered about him, and then went and ſate upon a Temple that was nigh upon the firſt Letter of *Agrippa* his name, which being obſerved, he commanded his Colleague *Tiberius* to make thoſe vows that were wont to be made for the next year enſuing, for though all things were ready for the ſolemnities of thoſe vows, yet he reſuſed to make thoſe vows,
that

A. Biſhop Uſher's Annals in
A.M. 4017.
fol. 808:

that he should not live to perform. This was commendable in this poor Heathen, that he would make no vows but what he had a probable prospect of a capacity to perform: and didst not thou consider all circumstances, and yet by the grace of God didst proceed in thy proposed design; and that which discouraged this great Man, animated thee; namely fears of approaching death: and didst thou not undertake it as in the presence of the All-seeing God, enquiring if thou hadst any by-ends, renouncing self, and suspecting thy hypocrisie, and thou didst then think thou wast sincere, otherwise thou durst not have done it; and shall one dash of the devils malicious pen expunge all that thou didst manage with so much care and scrupulousness? Wilt thou gratifie that envious one, who could not hinder thy covenanting, but now seeks to spoil thy Comfort? When a man hath made a purchase, and his title is clear according to the judgment of persons Learned in the Law, his Writings confirmed according to Law and Custom, will he regard every trivial objection foisted in by an impertinent caviller? Its a fond thing to run after every dog that barks at you, your best course is not to regard them, but hold on your way, as *Job* speaks, and tells Satan as *Nehemiah* did *Sanballat*, *I am doing a great work, so that I cannot come down, why should the work cease, whilest I leave it and come down to you?* So do you, mind heart-work, hand-work, be intent in the work and worship of God; hold on in prayer, reading,

Job. 17. 9.

Neh. 6. 3.

ing, hearing, mortifying lust, walking with God, with a solemn innitency and recumbency upon God, and this will sooner clear thy sincerity and relation to God then a thousand disputes: and when thou canst spy a fit season to examine those objections that are material, do it thoroughly by Scripture-proof, that you may effectually quell them, and have something to answer them if ever they return upon you: one lively exercise of grace or improving of a Scripture-promise will more satisfie your souls then many disputes.

4. Once more, Covenanting souls are too apt to forget Jesus Christ the Mediator of the Covenant, and this both in our first entring the Covenant, and afterwards; both in point of assistance to take him along with us, and in point of acceptance, when we feel defects or have made deficiency. Alas sirs, I fear Jesus Christ is little regarded as he should be; to sincere Covenanters I hope Christ is not a *stumbling-stone or Rock of offence*, but I fear he is not so precious (or an honour) as they ought to account him: Alas how can you hold up without this foundation? How can you hold together with the building without this corner-stone? How can you come to God but by him? How can you be accepted but in the beloved? If you lay too much stress on covenanting or keeping it, you invalidate all you have done: You submit not to the righteousness of God if you go about to establish your own Righteousness: Thou hast been praying, thy heart was enlarged,

1 Pet. 2. 5-8.

1 Pet. 3. 18.
Eph. 1. 6.

Rom. 10. 3.

larged, thou hast received, oh what quicknings ! thou hast covenanted, and been helped to perform thy vows, dost thou not secretly applaud thy self in all this ? And think now surely God will own me, for my heart was much carried out ; but where's Christ ? Is he set by as a cypher ! O take heed of this deceit, there is a snake in the grass ; you'll say but Christ, is still understood and implied, and why not expressed ? Is it good manners for a servant to bring a present to a person of quality, and not name his Master, in whose name he comes ? Should not the principal Verb be put in ? What good sense can you make without it ? None but Christ, none but Christ said the Martyr *Lambert* in the flames, lifting up his burning fingers. *August.* abated his delight in *Cicero's Hortensius*, when he found not the name of Christ in it : Your duty and covenanting signifies nothing if not done in the Name and Strength of Christ. The house was destroyed if the door-posts were not sprinkled with the Blood of the Paschal Lamb, if thou couldst wear thy Tongue to the stumps in prayer, and make thy knees as hard as Camels Hoofs with kneeling ; if thou wouldst melt out all thy moisture with weeping for sin, fast till skin and bones cleave together as an Anatomy : Couldst thou keep all thy vows, reform thy heart and life, and be as Holy as an Angel, and bear the torments of Hell with the Devils, all this would not make God amends for the least sin, nor quench one spark of Gods flaming wrath : No, Christ alone

1 Job.2. 2.
 Rom.6.14.
 1 Pet.2.24.
 Col.1.20.
 Heb.10.19,22.

alone must bring you off with the Holy and Righteous God : *He is the propitiation for our sins, by his stripes we are healed ; by his blood we are reconciled ; by his intercession we are admitted into the Holy of Holies.*

If you rest upon grace inherent, and think to climb up to Heaven that way, you set up *Acefsus* Ladder, and if you could mount so high upon that, you might then say, this is Heaven that I have Built, this is the Glory that my Grace hath Purchased ; thus the God of Heaven must (as one saith) become Tenant to his Creature in Heaven : Then you might say with that proud person [*calumgratis non accipiam*] *I will not have Heaven on free-cost ; I will pay for my Mansion or I'll never come there ; and such a one shall never come thither. Indeed the wages of sin is Death, but the gift of God is Eternal Life,* and that *through Jesus Christ our Lord.* God hath now cast the order of our Salvation into another mold and method, a method of grace, not of Grace in us, or by us, but of grace to us, and for us. Inherent grace hath it's Place and Office, that is to accompany Salvation, not to procure it: Christ only is the Author of Salvation ; the whole stress must be laid on him or you fall. God gives great charge that Men bring all their Sacrifices to the door of the Tabernacle of the Congregation ; if any neglect this, the Text saith, *Blood shall be imputed to that Man, and he shall be cut off from among his people :* Christ is the only door, and as none can go to Hea-

Rom.6:23.

Heb.6.9.

Heb.5.9.

Lev.17.4.

Job.10.

Heaven but through him who is the way, truth, and life; so God will accept no Sacrifices but through Christ: if any presume to bring them upon their own account, he shall be esteemed to be as a murderer, both by God and Man, for he is as if he killed a Man, that comes not in Gods instituted way. *Job. 14. 6.*

O Sirs be sure you look to this, that your Persons and Performances be presented through Christ: *Lay both your hands on the head of the live goat, confess over him all your iniquities, — and by Faith put all your transgressions and all your sins upon the head of the Goat, to be carried into the Wilderness.* *Isa. 66. 3.*

The Jews write that this Goat was carried to the Mountain *Azazel* (therefore the Goat is so called *ver. 10.*) and that there he was cast down headlong, and that the red string by which he was led turned white, when God was pleased with the Israelites, otherwise it remained red, and then they mourned all that year; and the Ancient Hebrews write, that forty Years before the Destruction of the Temple, which was about the time of Christs death, this red string turned no more white. *Lev. 16. 21.*

Though the Jews be rejected, and wrath is come upon them to the uttermost for their wilful murder of Christ and their unbelief, yet this Scarlet-line of the Blood of Jesus will be a token to secure Jew or Gentile that is interested in it by Faith, and renounceth their own Righteousness. Oh that you and I could look upon this Scarlet hung up in the Window of the Gospel *Mr. Pools Engl. Annot. on the place.*

pel as the mean and pledg of our deliverance: But by no means depend on your own righteousness, it will prove a rotten branch and deceive you: You'l say, What needs all this? Will you make us Pharisees, self-justiciaries? Where is the Man that trusts in his grace or goodness? Alas, I may say, Where is the Christian that doth fully stand clear? Do we not all lean towards the old house, and smell of the old stock? Sanctifying grace doth but cure us in part of this as well as other sins. He is a rare Pilot indeed that can steer his Faith in so direct a course, as not now and then to knock upon this Duty, and run aground upon that Grace. *Abraham* went in unto *Hagar*, and the Children of *Abraham's* Faith may be found too oft in *Hagar's* Arms, hugging their own righteousness, especially when they are taken with the glory and splendour of it; according to the various aspects of our obedience, so oft times is the ebbing and flowing of our Faith, if there be a spring-tide of our enlargement, it covers the Mountains of our fears, if there be a wane, presently our Faith flies back, and we have no hopes of acceptance. Ah Sirs how poor a life is this of spiritual sense! learn this high lesson a little better, practically to improve Jesus Christ as mediator of this Covenant, for access to and acceptance with God.

C H A P. XV.

Consolation to persons in Covenant, and Resolution of their Doubts.

I Have yet something to add for the encouragement of such as are entered into Covenant with the Lord, which I shall divide into Two Heads;

1. Some Cordials for their support.
2. Some Answers to their Doubtings.

I. I shall briefly open the Box of Cordials that Gods Children or Covenanted Servants may take out for their support.

1. Thou mayest be truly entituled a Saint; so saith my Text, *gather my Saints together*, those are they that have made a Covenant with him by Sacrifice. See here, Covenanting Souls are Sanctified Souls: It is true, that in this ridiculing age the word Saint is grown a matter of such scorn with us, as the word *Reformed Catholick* is with the *Roman Catholics*; yet we have no reason to decline or be ashamed of Scripture-language; we may call those Saints that God is pleased to stile by that appellation. You'll say, but who are Saints, many arrogate that title to themselves, and their party that are a pack of arrant Hypocrites? I Answer, The truest Saints are most humble, and humble persons are most conscious to themselves of their own wickedness, and therefore are most cautious

in assuming that Title. 2. They that assume this Title most confidently to themselves, or monopolize all Saintship, to their own party, are most to be suspected, for it is equivalent to Gods Children, Believers, Christians, Faithful, or Gods Servants, which are not to be restrained to one Sect or sort of Christians, but hath a Catholick import, circumscribing all that profess the true Faith, and live accordingly. So saith the Apostle, *1 Cor. 1. 2. Unto the Church of God which is at Corinth, to them that are Sanctified in Christ Jesus, called to be Saints with all that in every place call on the name of Jesus Christ our Lord, both theirs and ours.* We may in the judgment of Charity call them Saints that call upon the name of the same Lord, though they differ from us in many things, yet holding the essentials of Religion, in Doctrine, Worship, and Practice. You'll say, Are not all Sinners, who then can be Saints? I Answer, All are Sinners, but all are not alike Sinners, 1. Some are in the state of Sin, under the power of it. 2. Some are renewed in whom sin is subdued, as to it's dominion, *these are not under the Law, but under Grace,* and God is pleased to entitle them from the better part, though much is amiss in them; It's called a Corn-field, though there be Weeds, Straw, Chaff. *Aaron was a Saint of the Lord,* though he had much corruption. Converts are puritans, though they have much unpurity. *Holy Brethren,* though not all holy. Be comforted in this, God owns his
Jewels,

Rim. 6. 14.

Psal. 106. 16.

1 Jhn. 3. 3.

Hib. 3. 1.

Jewels, though they be in this dirty World, and much sullied, yet he will not despise them, but gather them up to himself at last. *Mal. 3. 16.*

2. Thou hast a Title to all the Promises in the Bible; all the good things in the Earth and Heaven are yours. *All the promises in Christ are yea and Amen.* He that hath right to the Tree, hath right to all the Fruits growing on that Tree; *he that overcometh shall inherit all things: Godliness hath the promises of this life, and that to come.* All things are yours; good things are for your comfort, evil things for your profit; all shall prove either Food or Physick. Gods glorious attributes shall be employed for you: Christs purchases shall be conferred on you: It is hard to make a Catalogue of the Saints Inventory; they are worth more than Heaven and Earth amounts to: If you be the Lords he will save you: Nature teacheth every thing to take care of its own: You cannot foresee what dangers and difficulties you are daily exposed to, *but the Lord is thy keeper on thy right hand; he that keepeth Israel, neither slumbers nor sleeps:* Thou mayst safely commit thy self into his hands in doing and suffering, *for he is thy faithful Creator:* Thou mayst use this as the Lock of the Night and the Key of the Morning; open and shut thy eyes with this Cordial, God is mine and I am his; *now thou mayest lie down and not be afraid, thy sleep shall be sweet; for the Lord shall be thy confidence.* The poor committeth

*Mal. 3. 16.**2 Cor. 1. 20.**Rev. 21. 7.**1 Tim. 4. 8.**1 Cor. 3. 21.**Psal 119. 94.**Psal. 121. 3.**4. 5.**1 Pet. 4. 19.**Prov. 3. 23, 24.**25. 26.**Ezek. 34. 25.*

himself to thee, [Heb. leaveth himself with thee] thou art the helper of the Fatherless, Psal. 10. 14. and it's one thing to have a mercy from God in a common, another in a Covenant-way. Oh what a blessed relish doth Covenant-kindness put into a mercy! This is a complicated mercy that hath many in the bowels of it: Thou mayst rejoyce in the mercies of thy God, but especially in the God of thy mercies in the sharpest dispensations.

*Deut. 26. 11.
Hab. 3. 16.*

Jer. 30. 5.

*Isa. 54. 9, 10.
Heb. 13. 5.*

Jer. 32. 40.

*Joh. 10. 28.
Joh. 17. 12.
Heb. 7. 25.*

Joh. 4. 14.

*Psal. 26. 12:
Prov. 10. 9.*

3. This Covenant-relation shall never be dissolved: What thou hast been doing to day shall stand for ever; it is a Covenant of Salt, an everlasting Covenant that shall not be forgotten: Mountains may depart, and Hills be removed—— but this Covenant of Peace shall not be removed: God will not leave you, nor forsake you; and he takes care and order, that you shall not forsake him. Is this worth nothing in this uncertain World? You may lose Estates, Credit, Houses, Relations, Spiritual Comforts, Necessary Supplies, but shall never lose your God; this is worth something in a suffering day: God is Faithful and Omnipotent; no man can pluck you out of his hands: God the Son will not lose such as are given him, he saves to the utmost, and ever lives to make intercession for you: God the Holy Ghost shall be in you a well of water springing up unto everlasting life: Covenant-grace sets the Souls feet in an even place; and he that walketh uprightly walketh surely

surely, he treads strong on the ground, like one whose feet are sound, though sharp Stones lay in his way, he goes over them safely; nothing turns him back, *for the eternal God is his refuge, and underneath him are everlasting arms; and God is able to keep him from falling, and to present him blameless before the presence of his Glory with exceeding joy.* Oh the happiness of a Covenanted Soul; when he is called out to more than ordinary service or suffering, God gives in more than ordinary supplies, both of strength to bear troubles of consolation, and comfortable issue; *Though he fall, he shall not be utterly cast down, for the Lord upholdeth him with his hand:* He hath some Auxiliaries that another hath not, and shall be brought safe to land whatever Shipracks he suffers.

4. This personal covenant now contracted will render death safe and sweet, and will bring thee safe to heaven: That death that dissolves all other Bonds, confirms this: Death is a stingleless Serpent, it cannot hurt you; and though it be an enemy to nature, in breaking the Nerves, or Ligament of Soul and Body, yet 'tis a friend to grace, perfecting that and joining it fully to its dearest Friend. Death is a shady valley, that makes the stoutest Champions tremble when they enter it, yet David can say, *though I walk through the valley of the shadow of death, I will fear none evil, for thou art with me, thy rod and thy staff, they comfort me.* Direction and Protection is worth something through that

strange passage that you never went before, and that leads you into an endless state : Oh what trembling qualms have come upon poor sinners spirits when they entred on these straits. A mighty Emperour dying cryed out [*Animula vagula, blandula quæ nunc ab his in loca ?*] O my poor wandring, sel-flattering Soul, whither art thou now going? Thou must now no more jest and sport, or enjoy thy sensual pleasures : What a poor shift have some of them made to keep off the fears of death, by charging all about them not to mention it. Little advantage could it be to *Herod* the Great his rotten Body or damned Soul, to have such pompous Funerals, his Body was carryed in Funeral pomp from his Pallace at *Jericho* to the Castle *Herdion*, going but each day eight furlongs (an *Italian* Mile) in a Golden Litter, set with precious Stones, bearing Cloth of Purple, the Body cloathed with Purple, a Diadem on his Head, over him a Crown of Gold, and a Scepter in his right hand, &c. Alas what all this to the precious soul. *William the Conqueror* took more care of that in that blind way and age of Devotion, for when he was dying hearing the great Bell ring prime to our Lady, lifting up his hands, said, I commend my self to that blessed Lady *Mary* Mother of God, that she by her Holy Prayers may reconcile me to her most Dear Son our Lord *Jesus Christ*, and with these words yielded up the Ghost. But I hope you have otherwise leaped *Christ*, and being reconciled

Ubers Annal,
A.M. 401. fol.
795.

Speeds Hist. p.
434.

Rom. 5. 10.

to God by the death of his Son, you may now confidently say at death, into thy hand I commend my Spirit, thou hast Redeemed me, O Lord God of Truth: Certainly living and dying in the arms of our Lord, in the sense of covenant-relation is the sweetest death: This was all Davids Salvation in his last and sweetest breathings out of his Soul, 2 Sam. 23. 5.

Among the dying speeches of that Holy man of God Mr. Samuel Fairclough, these are observable, Be careful to redeem time, get Evidences for heaven betimes, for times of sickness and old age are times of considering not of gaining such Evidences, this work of preparing for Eternity is only to be done by entering into Covenant with God, and making peace through Christ, which if once sincerely done, neither sick bed nor death-bed can do you the least hurt;

Oh what worth is a covenant-God at all times, especially in a dying hour! When dying groans are attended with a reconciled God, how safe is the Soul? and if that be safe alls safe: The covenant is a precious cordial to fainting Saints in life, and a vyand to a dying Saint; and after death it will guide him into the presence of the great King. Gather my Saints together to me, saith God in my Text; they shall be gathered to their Fathers by death, they shall sleep in Jesus till the Resurrection, and then he shall send his Angels with a great sound of a trumpet, and they shall gather together his Elect from the four winds, from one end of heaven to the other, and being gathered before him, he will say to those

Psal. 31. 5.

*Mr. Clark's
accounts of his
life, fol. 186.*

Matt. 24. 31.

Matt. 25. 31,
34.

1 Thes. 4. 16, 17,
18.

on the right hand, come ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the World; not one Saint shall be missing though never so obscure, not a member of his body wanting, nor a particle of their dust, but the dead in Christ shall rise first, then we which are alive and remain shall be caught up together, with them in the Clouds to meet the Lord in the Air, and so shall we ever be with the Lord; wherefore comfort one another with these words.

Yea, saith the doubting Soul, there's comfort enough to those that are savingly in Covenant; and were I sure of that I should be satisfied; But that's my suspicion. This leads me to the

2. Head of encouragement to Covenanted Souls, which is Resolution of Doubts, that are raised by Godly Souls in this case.

1. Doubt is concerning the measure of knowledge necessary in Covenanting, and needful afterwards for performing the termes thereof: The ground of the Doubt is this, the Christian hears he must enter this Covenant understandingly, and in judgment; but alas saith the Soul I find my self very ignorant, and unapprehensive of divine things, I am sure I am under many mistakes; How may I know that I have that knowledge that is essential to a due Covenanting with God?

I Answer, You must consider the difference betwixt, 1. A knowledge objectively considered, relating to the things known, or
2. Subjectively which refers to the manner of knowing them,

1. For

1. For the Objects, or things to be Known, which as they are few that are the Essentials of Religion, so an Hypocrites knowledg may be as extensive and comprehensive as a Child of Gods; however, I hope you understand what state God made Man in, how he fell; you know something of mans woful state by the fall, which hath cast you under Gods wrath, and curse, by the broken Covenant of works, and that there's no relief or remedy within the compass of the whole Creation, that Jesus Christ is the only Redeemer and Saviour of Mankind: You know something of Christs Conception, Nativity, Life, his Natures, as God and Man; his Offices, as Mediator, Prophet, Priest, King; his Death and Sufferings, his Resurrection, his Ascension, Session at Gods right hand, Intercession, coming to Judgment: You know what termes he calls on you to submit to, Forsaking all, returning to God by sincere Repentance, laying hold on Christ by sincere Faith, and resolving to be Obedient to his blessed Will: And you understand something of the Priviledges of Covenanted Souls, as Pardon of all your Sins, Reconciliation with God, Adoption to be his Children, Communion with God, hearing your Prayers, Interest in the Promises, and Eternal Salvation: You know something of these, no Mortal knows them adæquately; you will still be defective, for a finite capacity cannot have infinite apprehension of an infinite being; according to that Rule

*Apprehendimus
infinitum sub
ratione infiniti,
sed non infinite
Weems Posttra
pag. 50.*

*[omne receptum est in recipiente, non per modum
recepti,*

recepti, sed per modum recipientis,] these are part of his ways, but how little a portion is heard of him, *Job 26. 14.* you will still be learning the things of God.

2. You must rather study the Nature, Properties, and Effects of your Knowledge; consider intensively, whether it be Distinct, Sensible, Appreciative, Experimental, what fruits it leaves upon your Souls: The illumination of the Sanctified Spirit discovers Spiritual Truths Powerfully, Convincingly, Efficaciously, bringing the Soul into Obedience thereto; this is to know the truth as it is in Jesus: when the heart is warmed with *the love of truth*; and as the Sun hath a prolifick and quickening vertue, to beget life, so Divine truths come with Authority, awing Conscience, and with Efficacy producing Faith, Love, and chearful Obedience. Art thou really ashamed of thine own Ignorance, and [*as David and Agur*] call thy self a Fool and Brutish? Art thou faithful to the knowledg thou hast in following the light, acting accordingly? Dost thou ply the Throne of Grace for more, Prayer puts thee under Gods Pupillage; God gives wisdom to all that ask, [*ἀπλῶς*] candidly, liberally, not like proud man, who will rather put one shame, who is weak, for his ignorance, than take pains to teach him; and though all be not *Solomons* in knowledg, yet such as submit to the orders of his School, shall be so furnished with saving knowledg as to fit them for admittance into Heavens Academy. God undertakes

Eph. 4. 21.
2 Thes. 2. 10.

Psal. 73. 22.
Prov. 30. 23.
Joh. 7. 17.

Jam. 1. 5.

dertakes in this new Covenant, that all *Jer. 31. 34.*
shall know him from the least to the greatest, Isa. 54. 13.
they shall be all taught of God: Hast thou
learned this lesson of the Father, to come to Joh. 6. 45.
Christ? This is the great Gospel-lesson: Dost
 thou experimentally feel the evil of Sin? Art
 thou sick at Heart? Longing for the Physitian,
 and cordially submitting to his Prescriptions?
 And though thou know something of him,
 yet thou art making this thy aim, still to
know him, and the power of his Resurrection, Phil. 3. 10.
and the fellowship of his Sufferings, and be
made conformable to his death? Dost thou
 then lament thy Ignorance, dig for Knowledg,
 set open thy Windows for further Light, use
 Gods means humbly, and for right ends?
 Thou mayst be in Covenant with God.

2. Doubt is concerning degrees of humili-
 ation: I hear say you, that a true Covenan-
 ter humbles himself for former sins, and in
 a due sense of heart-vileness; but in this I
 am exceedingly defective, I have been a great
 sinner, and ought to humble my self greatly,
 as *Manasseh* did, but I am afraid I have not *2 Chron. 33. 12.*
 yet attained to an ordinary degree of humili-
 ation.

Ans. 1. Dream not of such humiliation as
 will bear proportion to thy sins, that's a
 legal conceit, once to imagin it, and it's im-
 possible to attain it: Sin is an infinite evil, as
 to the Object against whom it is committed;
 you may quackle your selves in your own
 Tears, but can never run a Parallel of sor-
 row to sin; God delights not in legal ter-
 rours,

I King. 19. 11,
12, 13.

Zech. 12. 10.
Exek. 36. 26.

rours; affrighting horreur and sinking despair, any further then to make sin bitter, Christ sweet, and to empty the Soul of it self; conceits of other ends set up your own righteousness, and will ruin you: Hath God come with a privy love-key and opened thy heart as he did *Lidias*, rather than broken the wards with terrible blows, as he did with *Paul*, thank him for it, himself knows a reason of this gentle procedure; the wise God sees that all persons are not of equal constitution: Thou hast no reason to complain of the Physician that he useth not a strong Purge, when gentler means effect the end. Thank God that thy will is bowed by a gentler touch of Grace, and not by strong hammerings of legal fears and a Spirit of bondage: God may not be in the *great and strong wind, that rends Mountains, and breaks Rocks, nor in the Earthquake, or Fire, but in a still small Voice.*

2. Thou must study rather the quality then the quantity of thy Humiliation, the truth then the bulk of it, the sincerity than the degree of thy sorrow: You'l say, How must that be known? I *Ans.* By the Evangelicalness of it; Doth it proceed from a Gospel-spring, acted upon the view of a Gospel-object, aiming at a Gospel-rule? Doth the view of a Crucified Saviour melt down thy Heart into Tears of Gospel-grief? Is thy Heart changed from an Heart of Stone to become an Heart of Flesh? Dost thou kindly weep for all thy Sins? Do Gospel-sins and Secret-sins break thy Heart? Dost thou lament

ment sin as sin, as offensive to God, turning from him, grieving of him ? hath the Spirit convinced thee of the great sin of unbelief of a state of sin ? Hath God stopt thy *Job. 16. 8, 9.* Mouth in self-vindication, and opened it in self-accusation, and earnest supplication ? Doth the sense of Divine Love attract thy Heart to him ? Dost thou really think thy Heart is worse then any bodies, and that thou art *the chiefest of Sinners* ? Art thou ashamed thou hast stood out so long, and now layest down thy Weapons ? Art thou now meekened, and judgest *his yoke is easie and his burden light*, and thankfully takest it upon thy Neck and Back ? Dost thou still complain of the burden of corruption, *as a wretched man* ? *Rom. 7. 24.* And dost thou come with Tears to our Lord, saying, *Lord, I believe, help thou my unbelief* : I am still an unprofitable Servant. Woe is me that I can love my Lord no more, serve him no better ! But though I be thus low, as low as sin can make me in this World, I will lye at Gods Feet ; God forbid I should run away from God, or venture upon sin : I am content to be as low as God would have me, that he may attain his ends upon me : Yet I will set the Cistern under the Cock, who knows but I may feel the influences of Divine Grace : If thou canst truly say thus, my Soul for thine thou art in Covenant with the Lord, for thou art poor in Spirit.

3. Doubt, is raised from the treachery of a perfidious Heart : And thus the Christian argues, Scripture affirms, and I find it by
woful

woful Experience, that the Heart is deceitful and desperately wicked, who can know it? What assurance can I have that it will not deceive me in making and keeping Covenant? How is it possible that a false Heart should be true to God in keeping Covenant? and how should I know it?

Anfw. 1. It is possible that the heart may be both true and treacherous in different respects: It is treacherous, as the remainders of old *Adam* still lurk and work in it; Its true, as the Grace of Sanctification hath renewed Gods Image in it, *which consists in righteousness and true* [*i. e.* not counterfeit,] *holiness*: And therefore we are said to *draw near with a true heart*; for Sincerity is that Truth that gives denomination to the Heart. God accounts that Heart true, that is sincere: Sincerity and Truth are joyned oft in Scripture-Phrase. Hypocrisie is a lye, for the inward motion comports not with the outward profession: Just as a Clock, whose Wheels within go not as the Hand points without: Or an Apple, that hath a fair outside, but is rotten at the core: Or a Ship with unseen cliffs and leaks. A good Clock may be disturbed in its motion, a good Apple may have specks and bruises, and a good Ship its tossings and shootings through; but if the make and constitution of these be right, their accidental blemishes from outward violence is no disparagement to them, but they are covered or cured: *David prays,* *Let my heart be sound in thy Statutes; that I* be

Eph. 4. 24,

Heb. 10. 22.

Josh. 24. 14.
1 Cor. 5. 8.

Psal. 119. 80.

*be not ashamed : Upright Hearts do keep Co-
 venant for the main : Integrity and upright-
 ness do preserve them : Like Gad, a troop may* *Psal.25.21.*
overcome them, but they shall overcome at last ; *Gen.49.19.*
 They may be foyl'd in particular Conflicts,
 as Rome by Carthage, but they shall at last
 be more then Conquerours through him that loves *Rom.8.37.*
 them. God hath engaged to make their Souls
 true to him.

2. It is possible thou mayest come to know
 whether thy Heart be true or treacherous,
 though difficult : [*who can know it ?*] Speaks
 not impossibility but difficulty : God hath
 given Rules to know truth of Grace by, or
 power of Sin : He gives helps to make a di-
 ligent search into these dark Dungeons. *The* *Prov.20.27.*
Spirit of a man is the candle of the Lord, *Rom.2.14.*
searching all the inward parts of the belly. Even
 the Heathen have a self-clearing, or self-
 condemning Conscience ; and if Men would
 put this Candle into Gods Lanthorn, or ra-
 ther light Conscience by the lamp of Gods *Psal.119.105.*
word, they might find out Sin and Grace,
 Sincerity and Hypocrisie : A faithful search
 might determine the matter : If you deceive
 your selves by thinking your selves some-
 thing when you are nothing, the Remedy is,
Prove your own work, *Gal. 6. 3, 4.* *Exa-*
mine and prove your own selves ; know you *2 Cor.13.5.*
not, [*q. d. you may know whether Christ*
be in you :] What sayest thou Soul, dost
 thou bring thy Heart to the Touchstone of
 Gods Word ? Dost thou faithfully lay Judg-
 ment to the Line, and Righteousness to the
 Plummets,

Psal. 26. 2.

139. 23.

Job 31. 6.

Isa. 38. 3.

2 Cor. 1. 12.

Plummet, not hiding any thing from thine Eyes good or bad? Darest thou humbly put the Lord upon a narrow search of thy Heart and Thoughts? Wouldst thou *be weighed in an even ballance*, and appeal to the Heart-searching God, even in thy last breathings; both as to Conscience and Conversation, as *Hezekiah* and *Paul* did? Poor Soul, canst thou not truly say, Lord, here I am, I set my self in thy presence; none knows but God and my Conscience? I am this day opening a Casement into the inwards of my Soul: I have found much treachery in my Heart, and am very jealous I shall play fast and loose with thy Sacred Majesty in this weighty affair of Covenanting. But Oh my dear Lord! I do here set my self as a Chrystal Glass in the shining Sun; if there be any approved guile, undiscovered guilt, or secret way of wickedness within me, let me know it; whatever it cost me, pardon it to me, and purge it out of thy Covenanting Servant: If thou canst truly say thus, *Fear not, thy heart is sincere.*

4. Doubt is raised from the strength of Corruption: Alas, saith the Covenanting Soul, I fear I am not capable of making or keeping Covenant, for I cannot get this cursed League betwixt Sin and my Soul thoroughly broken: When I am for giving up my Soul in this Marriage with God, sin forbids the Bannes, it holds me back, cuts off my purposes, and separates between God and me; and afterwards it is impetuous and imperious:

perious : Alas ! Is it possible that such out-breakings of Corruption, and assaults of Temptation, should be consistent with a Covenant-State ?

Answ. 1. A Corruption may be turbulent, when yet it may not be prevalent : The more a Lust is checked the more it rageth ; as a stream stopped by a damme swells bigger, or a mad Man bound rageth more fiercely, or a Beast wounded and dying puts forth [*ultimos conatus*] his last dying struggles : Thus doth Lust, *Rom. 7. 8.* *Sin taking occasion by the Commandment, wrought in me all manner of concupiscence ; i. e. occasionally ;* like some Malefactors, when they see they must dye, grow desperate and outrageous ; and when Satan sees he must part with his hold, he stirs up all his Forces, as Pharaoh did against flying *Israel* : You must not think the Devil is asleep when you are awaked, or that he is bound from Tempting when you are bound in Covenant : No, he is loosed upon you, and grows more furious then ever, and rayls up all his party within you, and because you feel Spiritual Foes making head against you, therefore you are ready to conclude your Lusts are now stronger, when as the Reason is because you discern them better : *When the Servant of the Man of God was risen early, he saw Horses and Chariots, [Light discovered them] he cried, —17. 2 King. 6. 15.* *alas Master, how shall we do ? Elisha prayed, Lord, I pray thee open his eyes, that he may see : Then he saw the Mountain full of Horses and*

and Chariots of fire : Observe it, want of light or sight hinders our seeing Friends or Foes, Adversaries or Auxiliaries : Men that are in a State of Darknes and Spiritual Death have swarms of Lusts sucking the Blood of their Souls, but see them not till Grace opens their Eyes : A Light coming into a Room discovers (doth not make) more dirt or dust-heaps ; Spiritual Light discovers Spiritual sins, *for whatsoever doth make manifest is light.*

Eph. 5. 13.

2. Yet the Covenanted Soul doth not, shall not sin at the rate that others do : It cannot be expected but the Covenanted Soul doth sin ; yea, let him bind himself in a thousand Bonds against sin, yet that antient Inmate, that cursed Inhabitant will be peeping out, and shew it self upon every occasion, yet the Grace of the Covenant is a Sovereign Antidote against inbred Corruption : *My Grace saith he is sufficient for thee* ; not that it changeth the nature of sin, but the state and frame of the sinner : Now the Soul doth not ordinarily break out into scandalous sins as formerly ; nay the stream runs not all one way, he sins not with the full bent of will ; There's a contrary Byas put into him : Now he keeps a Warfare against his Corruptions, he avoids occasions and appearances of evil, watcheth, warreth, prayeth, and appeals to God, that there is no approved guile or way of sin within him : Thus sin is Crucified, and Grace is working it out gradually ; in this sense 'tis said, *He that is born of God sinneth*

2 Cor. 12. 9.

1 Joh. 3. 9.

neth not; and this care and conflict notes Integrity, *Psalms 18. 23. I was also upright before him*; How is that proved? Why I have kept my self from mine own iniquity. It is the nature of Grace to be working out Lust; as the Eye works or weeps out the Mote got into it; Or as the Spring clears it self of Mud: *He that hath this hope purifieth himself as he also is pure.* Though sin cleave to Grace as Dross to Silver, yet it mixeth not with it; the Fire refines the Silver, burns the Dross; The Oyl will not mingle with Water, but gets above it: Thus received Grace supplied with assisting Grace gets a Glorious Conquest: *Sin hath put dominion over souls that are under Grace* *Rom. 6. 14.* He that is fighting is overcoming: Covenanters are Conquerours, and shall be Triumphers. Its true the New Covenant doth not suddenly drive out corruptions, these cursed *Canaanites*, but by little and little; but yet it makes them Tributaries, to serve the Souls best interest: They are as pricks in their Eyes to stir up Godly sorrow, and as thorns in their sides to spur them forwards in the Road to Heaven: Its not the having of impurities that evidenceth Hypocrisie, but bearing with them, indulging our selves in them: A confederacy with Lust shews a rotten Heart: *If I regard iniquity in my heart, God will not hear my prayer* *Psal. 66. 18.*: A kind aspect to sin may undo you: But the upright Christian hates every way of wickedness, and is still washing and cleansing himself from all filthiness both of Flesh and Spirit. *2 Cor. 7. 1.*

Spirit. Cleanly persons are still imployed to wash out spots. Corruption will not hurt thee if thou hate it : No Man on Earth but finds ebullitions of sin, but if you suffer it not to lodge without disturbance, it is no full Inhabitant within you.

Ezek. 36. 27.

5. Doubt is grounded upon weakness and waywardness in the work of God, and exercises of Godliness : Oh, saith the Soul, how can I be within the Covenant, that want Covenant-Grace ? Doth not God say, *I will put my Spirit within you, and cause you to walk in my Statutes, and ye shall keep my judgments, and do them.* But alas, I find not only an inability, but a kind of antipathy to Duty : I cannot get my heart thoroughly reconciled to the strict ways of God ; I am heartless to good, averse to Heart-searching, dead, distracted in Prayer, in Meditation : The better the Duty, the more unwilling am I to do it ; and is this consistent with a Covenant-State ?

Answ. 1. The Covenant that you are now engaged in, is not a Covenant of Works, but of Grace : Sincerity, not Compleat Legal Righteousness is expected : Expect not Justification by the Works of the Law : Righteousness comes in at another door ; *For what the Law could not do in that it was weak through the Flesh, [i. e. it cannot justify the Soul, because the sinner is weak, and cannot fulfill it,] God sending his own Son in the likeness of sinful Flesh, and for sin, [i. e. by a Sacrifice for sin,] condemned sin in the Flesh, Rom. 8. 3.*

There

There are spots in our Holiest Feasts, and some blackness in our most beautiful shinings : Our sweetest Roses have some pricks, and there's some Honey-Comb with our purest Honey : Yea, *all our Righteousnesses are as filthy rags* : God may justly spread dung on our faces, even the dung of our solemn feasts. Who can come forth and say, this work is faultless ? We are short-coming in all : But the perfect Robes of a perfect Saviour covers all our defects : No Man is free from sin ; *But the Blood of Christ his Son cleanseth us from all sin*. Our High-Priest takes away the iniquity of our holy things : When we stand before the Angel of the Lord we are clothed with filthy Garments, but our Dear Lord orders our filthy Garments to be taken away, and cloatheth us with change of Raiment. Who dare stand before the Allseeing Eye of a jealous God with his best suit of inherent Righteousness upon him ? The best may pray with *Hezekiah*, *The good Lord pardon every one that prepareth his Heart to seek God, — Though he be not cleansed according to the purification of the Sanctuary*. Alas, we are very faulty and defective ; but its well thy Eye is so clear to discover spots : Thou hast some Spiritual Light ; and this will quicken thy actings of Faith for pardon.

2. You cannot expect to perform Duties without reluctancy ; for every Christian Man is two Men : Yea, *in the Shunamite is two Armies*. *The Flesh lusteth against the Spirit*, Gal. 5. 17. *so that we cannot do the things we would, nor*

Song 5. 1.

Isa. 64. 6.

Matt. 2. 3.

1 Job. 1. 7, 8.

Exod. 28. 38.

Zech. 3. 34.

2 Chron. 30. 18, 19.

Rom 7.23,24.

Heb.12.1.

Psal.119.140.

Rom.7.22.

as we would. A Child of God hath a greater propensity to Duty than another Man, yet he hath something within that dammes this current of an inward Principle : *He hath a Law in his Members ; a body of death, a weight hanging on him, and the sin which doth so easily beset him, that he must run with pains and patience the race set before him.* A Christian lyes more level for Heaven then another, yet he hath many rubs in his way : Much of the Christians road is up-hill : Corruption presseth him downwards, as Grace lifts him Heaven-wards ; yet the Principled Soul hath a Byas for God, a Ballance casting him for the things of God ; yea, Grace in the Heart works a connaturalness to duty : What sayest thou ? Art thou not hankering after God in the worst frame ? Art thou not like a Bird wandering from her Nest, a Rivulet moving towards the Ocean, or a Needle trembling till it fix towards the Loadstone ? Canst thou not truly speak this Language ; Lord, my Heart is bad, yet I come to thee to mend it ? I dare not, I cannot run from thee : I am dull in duty but cannot cast off duty : I find a grudging at some strict Commands, but dare not with them razed out of the Bible : Nay I can say, *Thy Word is very pure, therefore thy Servant loveth it* : The more it curbs my Lusts, and binds me to God, the better I love it ; and though Lust rage against what restrains it, yet *I delight in the Law of God after the inward man* : Though I find an hanging back, yet my Spirit makes me willing :

ling : There's no Command of God, or Duty incumbent on me, but methinks I find something in my Heart to suit it ; and if it pull back I will put it forward ; if it start aside I will study to reduce it ; if it grow weary, I will spur it on, and take some pains with my Spirit to get it Heaven wards : I find nothing will forward in Spirituals without pains : I know endeavours will not do it without God, yet God without endeavours will not ordinarily effect the work : I will therefore in the sense of my weakness wait on God for assistance ; using means as if I were to manage all by my endeavours ; and depend on God as if I had used no means at all : *I will run the ways of Gods Commandments* ; as if I must obtain the prize by running, *yet so lean on my Beloved*, as if I had no Legs or Feet to run with. *Psal. 119. 32.*
Song. 8. 5.

6. Doubt ariseth from the different methods of Divine Grace in bringing the Soul into Covenant : Oh saith the Christian, I have heard that some have such a distinct knowledge of Gods workings on their hearts, that they can give an account of time, means, instruments, steps, and every particular circumstance about the workings of Gods grace : But I cannot do so, therefore I am doubtful whether I be yet in Covenant ?

Answ. 1. Gods wayes of Grace, as well as methods of Providence are various, and cannot be traced : God doth not always tye himself to one constant method in bringing Souls to himself, and into Covenant. *Saul*

*Act. 9. 4. 5.**Act. 16. 14.**Matt. 20.*

*Dr. Colling's
discourses of
Actual provid.
pag. 657. vid.
to p. 678.*

is struck down by an immediate hand, when he is running against the pikes, and kicking against the pricks : *Lydias Heart is sweetly opened*, with a gentle touch of the Spirit, while she was sitting under an Ordinance : As to time, some are called early in the Morning, some at the sixth hour, some at the ninth, some at the eleventh hour. Sometimes God works by the most ordinary means, the Preaching of the Word, *Faith comes by hearing* : Sometimes by Reading the Scriptures, as the Eunuch, *Acts 8.* Sometimes by Providences ; as in Christs time, some were wrought on by Miracles : *Waldus* (the Father of the *Waldenses*) was convinced by his Companion suddenly dropping down dead. *Manasses* was awakened by Chains ; The Jailor by *Pauls* Imprisonment, fears of his escape, and an Earthquake. A good Author tells us of one he knew, that hearing Bells ring for the dead, awakened Conscience, and stirred up serious Thoughts in him : And I knew one that had strange impressions on his Spirit in his younger days, by a Ballad concerning the Soul and Body parting, and meeting again : Its hard to tell when was the time, or what the means, by which the saving work was wrought in the Heart : And for the manner of Gods working ; some, saith one, are drawn by a Silken Thread, others by Iron Fetters : Some are put into the belly of Hell, long in a Spirit of Bondage ; others drop more insensibly into the wayes of God, the Spirit slipping into their Souls without any

any noise; the reasons of all these see in the words of that Reverend Divine quoted in the Margin. This may be much hid from you, it becomes not you to sit in judgment upon the work of God; he giveth us not an account of some of his dispensations, some of *his ways are past finding out*, rather to be admired than positively determined; so saith our Saviour, *Mark 4. 26,—29.* so is the Kingdom of God, as if a man should cast seed into the ground, and should sleep, and should rise night and day, and the seed should spring and grow up, he knoweth not how; and it comes gradually, there's first the Blade, then the Ear, after that the full Corn in the Ear: Look to the truth of grace, though you cannot find the head of this *Nilus*.

2. Yet for the main God walks in a beaten road, and makes gradual motions towards the Souls of such as he takes into Covenant with himself; the work is Conversion of the sinner to himself, this is so absolutely necessary that our Saviour peremptorily asserts it with a, *Verily, I say unto you, Except ye be converted and become as little Children, ye shall not enter into the Kingdom of Heaven*; and this must be Scriptural Conversion, and so a Covenanting. Time and room would fail me to give you the Characters or the gradual workings of Divine Grace herein; only I shall pose you, in these few things: Hath free-grace put a stop to thy Soul in thy sinful career, by making a Wall, an hedge of Thornes? Hast thou not stood still, and considered

Rom. 11. 33.

Matt. 18. 3.

Luk. 15. 17.

Hos. 2. 14.

*Rom. 5. 6.**Jer. 3. 23.**Rom. 3. 19.**Psal. 51. 4.**Matt. 9. 12.**Psal. 32. 1.**Act. 11. 23.**Jer. 31. 18.**Dan. 9. 5.**Act. 2. 37.**Act. 16. 30.**Luk. 13. 12.**Act. 16. 31.**Isa. 66. 2.**Jud. 23.**Mal. 4. 2.**Gal. 5. 16, 18.**Gen. 5. 22.**1 Cor. 7. 24.**Act. 24. 16.*

sidered what thou art by nature, whither thou art going by a sinful Life? Dost thou not see thy utter inability to help thy self, that thou art *without strength*? Is not the Creature black and bitter to thy Soul; vain are Mountains and Hills, if God do not help? Is not thy Mouth stopped, and thou hast nothing to object, why Sentence should not be Passed and Executed upon thee? Are thy Eyes opened to see the necessity of Christ, and excellency of Covenant state, the Beauty of Holiness, and Felicity of Gracious Souls? Hast thou inquired after, and willingly submitted to Covenant-terms? Hast thou ingenuously confessed all thy sins, and ransacked thy Heart and Life to find out all thy iniquities, and lay them open in their Aggravating circumstances? Hast thou made it thy business to enquire what thou must doe to be saved, and been solicitous chiefly for thy immortal Soul? Hast thou cast thy poor Soul (being affrighted with the threats of the Law, and accusations of Conscience) wholly upon Christ in a Promise? Dost thou tremble under the thoughts of the guilt of sin, and hate the Garment spotted by the Flesh? Dost thou daily get ground of thy corruption and increase in grace and holiness? Dost thou hearken to the motions, and improve the operations of the the holy Spirit, to guide and assist thee? Dost thou make it thy business to walk with God in thy general and particular calling? *Dost thou keep Conscience void of offence both towards God and Man?*

At

At least is this thy daily Exercise? And dost thou deny thy self, thy natural, civil, religious self, *that God in Christ may be all in all?* Matt. 16. 24.
Col. 3. 11.

These and such like are the marks of a Covenanted Soul, and methods of grace in Gods carrying on his grace in the hearts of poor sinners: Lay judgment to the line and righteousness to the plummet, and though you cannot say, at this juncture of time, or in this precise manner I was brought in; yet you may say as the poor blind man, *Joh. 9. 25.—one thing I know* (though I be ignorant in many other things, *that whereas I was blind now I see*; I find a change in my heart and life, I was hard, heartless, dead and carnal, but now I find it otherwise in my Soul.

7. The Last Doubt is, The case of darkness, guilt, and challenges from God and Conscience. Oh, saith the Soul, I cannot be persuaded I am under Covenant, for God frowns upon me, Conscience flies in my face, I am under sad misgivings of Spirit, I have no assurance of my Title, nay I have great reason to fear the contrary, I doubt, I doubt there was never any such Covenant betwixt God and my Soul.

Ans. 1. It is not essential to the Souls being in Covenant, to know it is in Covenant; God never made this a condition of the Covenant. A direct act of Faith going out to Christ to embrace him is one thing, a reflex act of the Soul to know the truth of Faith is another; the former is needful to our happiness, the latter to our comfort: Sometimes
God

Psal. 89. 31.
Psal. 119. 71.

Psal. 45. 15.

Psal. 30. 7.

Psal. 77. 10.
Isa. 50. 10.

God thinks fit to frown on, chide with, yea smite his Covenanted Children, when his heart is set on them in Covenant-love; yea he hath adopted the Rod into the Covenant, he promiseth to give his Children due Correction; yea they shall own this his carriage as an act of great faithfulness; and this also is one branch of their affliction, to hide his face from the house of *Israel*, and still be their Saviour. Was *David* no Covenanted Soul, when God did hide his face, and he was troubled? And when he questioned Gods Love and Faithfulness? Doth he not own it as his infirmity? May not a Child of light walk in darkness? Must God always dandle you on his knee? and give you the kisses of his Mouth? Have you not provoked him? Tho' he loves you, he thinks not fit you shall always enjoy the sense of that love; he knows better whats for your good, than you do your selves: You must know that paternal anger is consistent with peculiar love; Are you better than *Job* and *Heman* who lay under heavy challenges? Satan will be raging, Guilt rising, Conscience accusing the most upright Souls; yea God may think fit at the same time, to contend, smite, and shew his anger, yet all this in Love and design to comfort, see *Isa.* 57. 15, 16, 17, 18, 19.

Job 13. 15.

2. Dost thou still keep thy hold of God in a promise, and cry after an angry God, and follow him in duty; this is a good evidence of a Covenanted Soul: *Though he kill me, saith Job, yet will I trust in him;* the Woman

man in the Gospel that run and cryed after
 Jesus when he gave her no answer; yea a
 challenge calling her Dog, had not only true *Matt. 15. 27.*
 Faith, but great Faith. Oh blessed Soul!
 that dare follow God in the dark, and trust
 him when he seems to cast off! Canst thou
 cling the closer to God when he flings away,
 as if he will not be spoken to? This is a
 good sign of grace, much grace, Covenant-
 grace: Is not this the language of thy heart,
 such a time, and in such a place I entred a
 Covenant with the Lord, he assisted my heart,
 I do not repent that bargain, it was the best
 match that ever I made, and though now for
 my sins God doth righteously hide his face,
 and I cannot feel the comforts of my Cove-
 nant-relation, yet I will follow him still,
 though he flee from me, *it's good for me to* *Psal. 73. 28.*
draw nigh unto God; if he seem to cast off *Lam. 3. 31.*
 my Soul, I will not cast off his ways; the
 Lord will not cast off for ever, but though *Psal. 30. 5.*
 he cause grief, yet he will have compassion;
 though sorrow endure for a night, yet joy will
 come in the morning: Let the Lord act as he
 sees good in his infinite Wisdom and Soveraign-
 ty, I will not dispute his ways, but walk in my
 way that God hath lined out for me, though
 storms of Satanical temptations, Law-chal-
 lenges, yea sad Earth quakes within, and re-
 bukes from God seem to undermine the house
 of my profession, yet I will (what time I am
 afraid) trust in God, I am sure he can do me
 no wrong, and believe he will do me no hurt;
 as long as I am out of Hell, if the Lord will
 give

Isa. 40. 18.

2 Pet. I. 10.

Eph. I. 13.

Isa. 8. 17.

give me an heart to stick to him, I will bless him, let him deal with me as he pleaseth, I am sure he is a God of judgment, *blessed are they that wait for him*: I will use Gods appointed means, and give *diligence to make my calling and election sure*, but if God see good to deny me the blessing of assurance, I will attend him still, he is not bound to my times or methods; it is after that persons believe [how long after, Who can tell?] that they are sealed with the holy Spirit of promise. God is a free agent; *I will wait on him that hides his face from the house of Jacob, and I will look for him*: I will bless him while I live for all that kindness I have had from him, and if he should cast me into Hell, yet might I then be in a capacity to praise and enjoy him, it would be some ease to me; however in the strength of that good word I will pursue him, *Hos. 6. 3. Then shall we know* [i. e. we shall feel more of God, know him to satisfaction, be assured of Covenant-relation] *if we follow on to know the Lord*, [i. e. if we keep close to God in holy duty,] *his going forth is prepared as the morning* [i. e. he will in due time come with the light of joy and consolation, after a dark night of sorrow] *and he shall come unto us as the rain, as the latter and former rain unto the Earth*, [i. e. however he will make me fruitful:] This is the mercy I Pray and Faint for. But concerning the nature and symptoms of a Christians doubtings, I refer you to Mr. Gurnal, his *Christian Armor*. Part 2. pag. 582, to 589.

Thus

Thus I have at last dispatcht this large Subject, and indeed it hath been much larger then I designed at first, but upon a review I find that it cannot be curtail'd ; nor any thing material be left out without maiming it : I had thought to have yet further added ; 1. A Supplement of a short Epitome or Compendium of the foresaid large Covenant for the help of the weak. 2. A Triumphant Extacy of the Covenanted Soul, in the due sense of its Happy State : But others have done something in both these ; and such an addition would swell this Treatise to too great a bulk, and therefore I shall remove my hand from this Table ; and shut up all with a Poem of Mr. George Herbert, called *Obedience*.

*My God, if Writings may
Convey a Lordship any way ;
Whither the buyer and the seller please,
Let it not thee displease,
If this poor Paper do as much as they.*

*On it my Heart doth bleed,
As many Lines as there doth need,
To pass it self and all it hath to thee ;
To which I do agree ;
And here present it as my special deed.*

*If that hereafter pleasure
Cavil and claim her part and measure,
As if this passed with a reservation,
Or some such words in fashion,
I here exclude the wrangler from thy treasure.*

O let

O let thy Sacred Will
 All thy Delight in me fulfil !
 Let me not think an action mine own way,
 But as thy Love shall sway;
 Resigning up the Rudder to thy Skill.

Lord, what is Man to thee,
 That thou should'st mind a rotten Tree ?
 Yet since thou canst not chuse but see my actions,
 So great are thy Perfections,
 Thou may'st as well my actions guide as see :

Besides thy Death and Blood
 Show'd a strange love to all our good :
 Thy sorrows were in earnest ; no faint proffer,
 Or superficial offer
 Of what we might not take, or be withstood.

Wherefore I all forgoe,
 To one word only I say no ;
 Where in the deed there was an intimation
 Of a gift or donation ;
 Lord, let it now by way of purchase go.

He that will pass his Land
 As I have mine, may set his hand
 And heart unto this deed, when he hath read,
 And make the purchase spread
 To both our Goods, if he to it will stand.

How happy were my part,
 If some kind Man would thrust his Heart
 Into these lines ; till in Heavens Court of Rolls
 They were by winged Souls,
 Entered for both far above their desert.

FINIS.

A POSTSCRIPT.

I Am sensible, that much of my Labour will be lost, unless some weak persons (for whose sake chiefly I have Composed this Treatise) shall be directed more plainly, and in fewer words to subscribe this Covenant before described; therefore I shall (upon review of the whole) extract the summe and substance of the Covenant, opened in the 8th and 9th Chapters, and present it in one view, leaving out the Scripture-Proofs, as a short Scheme and Compendium of the former, and when you have read the whole Book, and are convinced of the reasonableness of the motion, and groundedness of this design upon the Word of God, you may proceed thus in your Covenanting: Whether you read it only, or subscribe to it, let your Hearts go along with these words, or the sense of them.

Oh Eternal, Infinite, Omnipotent, Omniscient, and Glorious Lord God, I thy poor Creature, that am fallen from God by *Adams* Apostacy, and condemned by thy Righteous Law for breaking the first Covenant made with Man in Innocency; yet understanding by thy word the willingness of a Gracious God, to enter into another Covenant with fallen Mankind of Reconciliation, through
 Y Jesus

An Introduction.

Jesus Christ the Mediator, I, even I, a poor miserable sinner, at thy Foot-stool this day; being convinced of my miserable state by Nature, the necessity I have of thee, and the Equity of the terms of this Gospel-Covenant, do here prostrate my self before thee, desiring in the singleness and sincerity of my heart, solemnly and expressly to subscribe to the Articles propounded in thy word, as the terms upon which thou entertainest a poor sinner, without any Lett, reserve or evasion: The work is great, my strength small, my heart slippery, but in the name and strength of the Lord Jesus, I here set about it, Lord assist and accept of me through the Mediator of the New-Covenant.

1.
Acception of
1. God the
Father.

2.
Accepting
Christ.

First, I humbly desire to accept of God the Father as my only Happiness, in knowledge and enjoymment of whom consists my felicity; thou only art the rest and refuge, the suitable and satisfying portion of my Immortal Soul: Thou art my utmost and ultimate End; I am resolved to look no where else for an Happiness, and to design nothing else but thy Glory, as my highest end in all my actions, Natural, Civil, and Religious; and Oh that my Soul might Glorifie and enjoy thee, as God, and my God. And because God in himself absolutely considered, is a consuming fire to guilty sinners, and there's no approaching to thee but through a Mediator, and thou hast sent thy Well-beloved Son, God equal with the Father, to take up

On him Humane Nature, and by his Active

and Passive Obedience to bring poor Souls
 unto God ; I am abundantly satisfied in this
 blessed contrivance of free Grace, and hum-
 bly desire to take thee, sweet Jesus, as my
 High-Priest, to expiate for my sins, and by
 thy Blood to reconcile me to God : Angels,
 Men, Duties, Graces, are not a sufficient
 price to buy off the guilt of one sin, but I
 trust in the merits of Christs death and satis-
 faction only for the pardon of all my sins :
 I humbly present my Person and Prayers to
 God in the Name of Christ my Advocate,
 who intercedes for poor Souls at the Right
 Hand of God, answering the demands of Ju-
 stice, Law, Satan, Conscience, and render-
 ing our sincere, but defective performances
 acceptable unto God : I take Christ Jesus as
 the only Prophet of his Church, who re-
 vealed Gods Mind to Mortal Creatures, Per-
 sonally by his publick Ministry on Earth, and
 by his Spirit, and Scriptures and Ministers,
 since his Ascension to Heaven : I am sure he
 is infallible, and as long as I follow his gui-
 dance I shall not err ; I will not follow Men
 any further then they follow Christ. The
 Lord Jesus I own as King of his Church, my
 Sovereign Lord, humbly resolving to submit
 to thy Government ; Conquer my stubborn
 Will, subdue my Lusts, and rule my Heart
 and Life by thy Righteous Laws and glori-
 ous Scepter. I humbly own and willingly
 embrace the Holy Spirit, that proceeds from
 Father and Son, yielding my self to its con-
 victions, motions, and sanctifying Opera-
 ons,

1.
 As Priest.
 1. For Expia-
 tion.

2. For inter-
 cession.

2.
 As Prophet.

3.
 As King.

4.
 Holy Ghost.

ons, depending on its assistances, hoping for its quickening, sealing, comforting impressions, resolving to be led by the Holy Spirit as long as I live.

2.
Acceptation
1. Of Divine
Revelations.

2.
Consenting to
Divine injunc-
tions.

3.
Owning Di-
vine institu-
tions.

4.
Submitting to
divine dispen-
sations.

I do also humbly embrace, and heartily subscribe to all the Truths revealed by God in the Scriptures, and being satisfied that they are dictated by the infallible God ; I do venture my Soul and Eternal State thereupon, being assured that the God of Truth cannot lye ; though many things be above my reach or reason : I do also fully consent and subscribe to the equity of all Gods Laws and Holy Commandments, though contrary to my Carnal Interest, though difficult and hard to be obeyed, though hazardous and drawing on trouble and persecution, and will by the assistance of Gods grace address my self to comply with the most Flesh-displeasing and self-denying Duties prescribed in the Word : Lord give me an Obedient Heart : And whatever Ordinances thou hast prescribed I will own ; I will frequent the Assemblies and Societies of thy Saints, hear thy Word, honour and improve the Seals of thy Covenant, Baptism and the Lords Supper, and offer up unto thee the Dayly Sacrifices of Prayer and Praise, and in all, my soul shall press after Communion with thy self, and edification to mine own Soul : Furthermore, I do purpose by thy Grace to submit my self to all thy dispensations, cross as well as comfortable ; I will not chuse my condition in the World, but leave God to chuse for me, Prosperity
or

or Adversity, Health or Sicknes, Riches or Poverty, Liberty or Imprisonment, Honour or Shame, I proclaim liberty to thee, to use me as thou pleasest, so thou wilt honour thy self, sanctifie it to my good, and save my Soul; afflictions by Christ I will bear patiently, tribulations for Christ I will bear triumphantly, if thou wilt give me strength from above, I will be ordered by thee.

And as I will accept of thee, O Lord, and all that thou proposhest to me, so I will dedicate my self to thee, Soul and Body and all I am and have.

2.
Dedication to
God.

My Soul shall be thine to be Reformed, purged and conformed to thine image, from which by sin it is sadly degenerated. My Soul shall attend upon thee, for Commission from thee, for Subjection to thee, for Assistance of thy Grace: My poor Soul shall tremble, and never be at rest till it Center upon thee, and get Communion with thee: I will daily put my Soul into thy hands, in well doing, and will commend my expiring Soul to thee at death, hoping thou wilt receive me. Thou hast endowed my Noble Soul with useful faculties, which I desire to devote to thee, and imploy for thee; my mind and understanding is best employed in conceiving of thee, thinking on thee, fixing upon thee; Oh that I could meditate on God, and Spiritual objects day and night! My Conscience shall act for thee, and I resolve to yield to it's dictates, and maintain its tenderness, and subject it only to thy Authority.

1.
The Soul.

2.
Its faculty.
1. Mind.

2. Conscience.

3. Memory,

4. Will.
Affections.2.
The body.
Its members.2. Ours, as
1. Relations.

rity. I will purge my Memory of vain trifles, and stuff it with Divine Truths, I will remember my sins to be humbled, thy mercies to be thankful, my duty to practice it. My Will shall chuse thee and thy ways, cleave to thee with purpose of Heart, and Oh that it were kindly melted into thy Will ! I will love thee O Lord my Saviour, desire after thee, delight in thee, I will fear and stand in awe of thy Glorious Majesty ; thou shalt be my hope and confidence ; I will hate all sin, as offensive to my God ; my Soul shall rise up in indignation against sinners, and chiefly abhor my self for mine own iniquities.

God forbid that I should rob God of my Body, I will imploy it for thee, and devote all my members to thee as instruments of Righteousness unto Holiness, I will breathe out my Soul to God in Prayer and Praise, my Tongue which is my glory shall not utter Vanity, but speak to Gods Glory, and others Edification ; I will restrain my appetite, that I may be temperate in all things ; I will make a Covenant with mine eyes, that they may not be Windows to let in Vanity, but inlets of light and Heavenly objects that may affect my heart ; I will hear Gods word and incline mine ear to such discourses, as may edifie my Soul : My hands I will wash and compass thine Altar, and keep them from striking, stealing, taking bribes ; Oh that they might act for God ! I will bow my knees daily to God in Prayer, my feet shall carry me to Gods Ordinances, and Godly Societies ;

Societies; never to Stages or spectacles of sin and vanity. And as I would be the Lords, so all mine shall be his, so far as my power extends: Lord, I here dedicate to thee my Wife, Children, Servants, Brethren and Sisters in the Flesh, and all my Neighbours, I will use all endeavours in my place to bring all to thee, with whom I have to do, by my prayers, example, instructions, admonitions, procuring godly Ministers to Preach to them, that by any means they may be won over to thee, and though I love my Relations dearly, yet rather than sin against, or forsake thee, I will freely forgo them.

2.
Concerns.
1. Estate.

That Estate in the world which thou hast given me, shall be freely at thy dispose, to part with for thy sake, I will distribute frankly for the good of thy Church, and supply of thy Saints necessities, and the extremities of others, My Credit shall vail to thy Honour, let my name be trampled on that God may be glorified; if I have any repute in the World, I will improve it for the advancement of the interest of my dear Lord. I dedicate my House to the Worship of God, and entertainment of godly Ministers, and pious Christians, and strangers, and shall think it well perfumed when God is therein faithfully served. Yea, as I esteem thee-my God above all the necessary Accommodations of life, so I am willing for thy sake to suffer the loss of all, and will study that great lesson, *in every state therewith to be content*: my self and all that I am,
and

2. Credit.

3. House.

4. Accommodations.

and have, is wholly resigned to thee, to be, do, endure, and be disposed of according to thy pleasure. This Covenant I subscribe in the integrity of my Heart, hoping for acceptance through the merits and mediation of my dear Lord Jesus, the Mediator of this blessed Covenant; and though I may fail through the infirmity of the Flesh, yet I desire and hope thou wilt cover and cure my unavoidable infirmities, recover me out of my backslidings, and preserve me, and present me blameless before thy Tribunal. *Amen.* My Heart again Ecchos to my Hand and Tongue. *Amen, and Amen.*

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